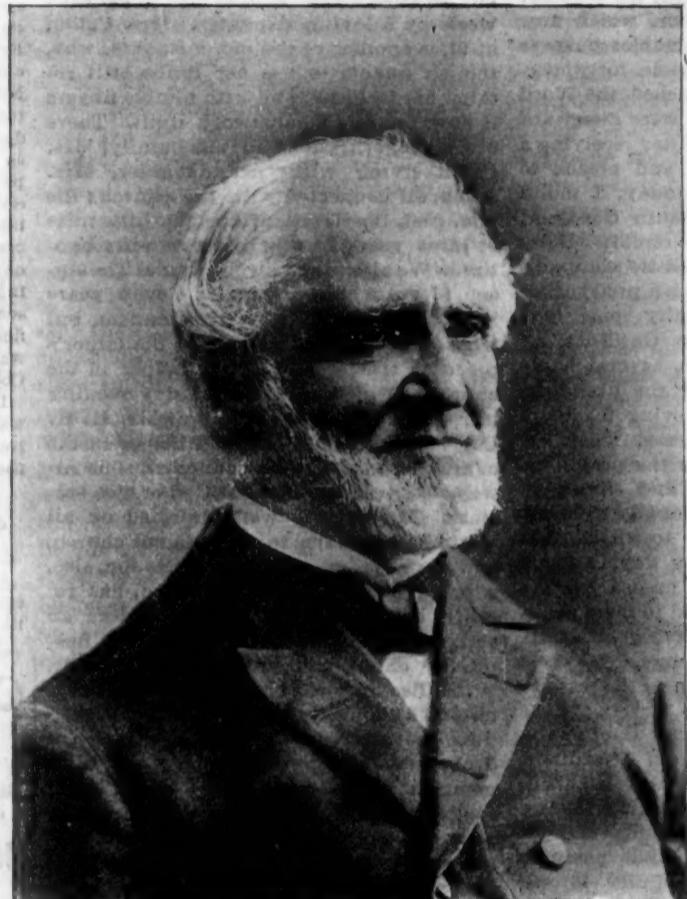


LIBRARY OF CONGRESS
23
1905
PERIODICAL DIV.

Zion's Herald



THE LATE DR. WILLIAM R. CLARK

E.L. Moore

The Field Secretary's Corner

In connection with our work in Gardiner, there is maintained a circuit comprising the two out stations, South Gardiner and Brunswick Road, with Rev. Fred McNeill, a young man of great earnestness, as pastor supply under the direction of Rev. Dr. R. N. Joscelyn. After closing my canvass with Rev. C. W. Lowell, I walked three miles out to the latter appointment to preach for Mr. McNeill in the evening, he having held extra meetings for some time with excellent results. This is a new work recently undertaken, in the midst of a thriving farming community, with a constituency of some forty people, widely scattered indeed, but giving promise of good success under the energetic labors of Mr. McNeill.

The "White Meeting-house" where the services are held has passed through various vicissitudes and changes until it has at last fallen into the hands of Mr. McNeill, and, we trust, has now been finally rescued from the baser uses to which it has been put, and will be permanently occupied as the house of God. By some mishap, it had fallen into disuse, and after a long time was turned into a dance hall, the old pews being removed and settees put in, together with a fine hard-wood floor, which now serves in good stead for the nobler purpose to which it is being put. Some forty persons were present as I preached the Word to them, and several names were afterward gathered for the HERALD. After receiving a cordial invitation to return and preach to them again the following Sunday, I found my way the next day to South Gardiner, the other appointment of the circuit. Here, again, Mr. McNeill had a little company gathered together, meeting in a pretty little chapel in a busy community some four miles down the river from Gardiner. A good work is going on here, several souls having recently started for the kingdom, and the people are all believing for more with every promise of success. They are active and earnest and enjoy the preaching of Rev. Messrs. McNeill and Joscelyn, the latter going down occasionally to assist in the work. I preached to them that evening, and the following day, after a short canvass, I secured 9 names for the HERALD, and then preached to them again in the evening, each time having an audience of from forty to fifty persons.

The early morning saw me on the way to East Pittston, one of our thriving little churches of the East Maine Conference, several miles distant from Gardiner. Surely nature never seemed more beautiful than that lovely June morning, as we drove through those beautiful valleys, past the splendid farms and pastures for which the State of Maine is famous. East Pittston is one of the oldest charges in Maine Methodism. Jesse Lee passed through the town as early as 1794, crossing the Kennebec River on the ice, his horse breaking through on the passage. He was soon followed by other dauntless itinerants, who, though they found scant encouragement, persevered till, in 1797, a church was organized by Aaron Humphrey composed of members residing in Pittston and Whitefield.

The first church was built in 1809. This, after many years of faithful service, had fallen into such a state that it necessitated the complete renovation which has been given it in the last few months under the labors of Rev. L. L. Harris. When he assumed the pastorate the people were almost discouraged. The church needed repairs, but they were few and had no wealthy members, and their faith staggered under the sum required for the work; but

under the dauntless leadership of Mr. Harris, who labored on under the most trying circumstances, the work was successfully carried out, until today they have a beautiful little church, which is a credit and an ornament to the community. Mr. Harris persevered when many a man would have given up in despair, and under the inspiration of such leadership they could not fail; but though they had to strain every nerve, they gave and gave till the victory came.

Saturday afternoon we made several calls in the interest of the paper, and heard only the highest praise for the pastor, who has a strong hold on the hearts of the people. We greatly enjoyed calling upon Mrs. R. B. Knight, familiarly called "Aunt Rose," who is the oldest active member. As a steward, president of the Ladies' Aid, and member of several committees, she stands, at 72 years of age, a pillar of strength in the church. Mrs. Elma Green, oldest member of the church, at 94 years is a subscriber to the HERALD of many years' standing. Though she has been totally blind for many years, her memory is as good as ever, and with an active mind she absorbs the contents of her beloved paper as it is read to her each week by a loving daughter. Mrs. Caton, at 91, is another of the old members, who, though unable to use her limbs, still retains her faculties, and with nimble fingers is now making a patchwork quilt. There are four generations in this family, Mrs. Caton living with her daughter, Mrs. Allen, all connected with the church; the youngest, Dorris Allen, a bright little miss of three years, having been recently baptized. We also called on Mr. Daniel Thompson, 87 years of age, who for eleven years has been laid aside by rheumatism, but whose son Herbert now takes his father's place as trustee and active helper in the church. A pleasant call Saturday evening introduced us into the family of Mr. H. H. Cary, an active layman and helper in the church, whose genial countenance is always seen at the Annual Conference sessions. Mr. Cary is well informed on all matters that have to do with our church, and is a generous supporter. His son, also, a bright young man of nineteen, has recently been converted and is finding an active place in the church. We were hospitably entertained in the home of Mr. W. S. Cleaves, who is the village postmaster and a staunch supporter of the church.

In the afternoon, with Mr. Harris, I drove several miles to his next appointment in Whitefield, where I met a small congregation which under the efforts of the pastor is taking on fresh courage and new vigor. Some souls have been reclaimed, and meetings are well attended, with every promise of success the coming year. Several new names were also secured.

As I had promised to preach at Brunswick Road in the evening, I had now to drive back to Gardiner, and there meet a team to take me to that place, three miles beyond. The rain, which had been threatening all day, was now upon us, but we started off, and, regardless of the mud, soon whirled into Gardiner, and I made my appointment to preach, without difficulty. A good congregation was awaiting me. They, too, had had a busy day, as Dr. Joscelyn had been out and baptized three candidates in the afternoon and had then given them a glorious sermon. Thus closed a strenuous day for one weary, tired itinerant, who crept between the sheets in the comfortable bed furnished by Mr. Lawrence, one of the good people of this church, who proposes from now on to be a reader of ZION'S HERALD.

I had thus driven nearly twenty miles and preached three times since sunrise—a fair day's work.

Just a Word of Explanation

In my visitations to the churches mentioned in my Corner I am necessarily obliged to make hurried inquiry regarding the history of the various enterprises. I have not time to make exhaustive study of each case, but rely mainly upon the information given me, on the spot, by pastor and people. Hence some errors may possibly find their way into the reports, or, it may be, due recognition of others whose names might rightly be given may be omitted. But no intentional injustice will be done.

The story of the Oaklands Church, in the issue of May 17, for instance, should rightly honor the names of Miss. Grace Cross, Mr. Chase, his wife and her mother, who established a Sunday-school in connection with religious services held by the Y. W. C. A.; and it is perhaps due more to Miss Cross' efforts than any other, that the work was begun by the brethren of Garden St., while the fine-toned bell which now calls to prayer at Oaklands, was the gift of Miss Cross' Sunday-school class in the First Baptist Church, her former church home—given as a voluntary testimonial to her character and efficiency as a Christian worker—"to Miss Grace's Methodist Church." I gladly give room for this recognition of Miss Cross' work; it was not made known to me hitherto.

Again, in speaking of South Manchester, I apparently have done them an injustice which, on their own statement, I gladly correct. Rev. W. F. Davis writes me that South Manchester is the mother church rather than North Manchester, as I was led to infer from information given me. I am not competent to decide between the claims of the two churches, so will give Mr. Davis' words relative to that paragraph where I mention the organization of South Manchester Church in 1851: "The population in the north part of the town had so increased it now seemed wise to leave the old church home for one of their own, and accordingly 77 left on April, 1851, and worshipped in a schoolhouse until the vestry of the church edifice was completed. Rev. Geo. W. Brewster was appointed to that church, and Rev. John Cooper came to minister to the Centre Church."

I assumed that the North Manchester Church was the parent, and the other the daughter—a not wholly inexcusable mistake, considering the charms of both. No injustice was intended.

F. H. MORGAN.

36 Bromfield St., Boston.

Don't think that eruption of yours can't be cured. Take Hood's Sarsaparilla—its virtue is its power to cure.

Church Organs

LATEST IMPROVEMENTS

BOSTON NEW YORK PHILADELPHIA
CHICAGO LOUISVILLE ST. LOUIS

Main Office and Works HASTINGS, MASS.
P.O. Kendall Green, Mass.

BOOK-HASTINGS CO.

FAIR PRICES ESTABLISHED 1827 ALL SIZES

METHODIST INSURANCE

For churches, parsonages and contents. Protection against fire, lightning and tornado furnished on a scientific basis, along approved underwriting lines, by means of a co-operative plan, as ordered by the General Conference of 1896.

Absolutely Safe and Economical, and offering advantages to which all Methodists are entitled. Churches not now participating should get particulars. Information promptly furnished to pastors and officials.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

The Methodist Mutual
HENRY P. MAGILL, Sec. and Mgr.

184 La Salle St., Chicago

Zion's Herald

Volume LXXXIII

Boston, Wednesday, June 21, 1905

Number 25

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office Boston, Mass., as second-class matter.

Royal Wedding at Windsor

WINDSOR CASTLE in England was the scene of an imposing ceremonial on June 15, when Prince Gustavus Adolphus, eldest son of Crown Prince Gustavus of Sweden, was married to Princess Margaret, eldest daughter of the Duke of Connaught, all the arrangements for the wedding being made under the personal direction of King Edward. Apart from the romantic aspects of the royal match, the marriage possesses significance because it implies at least a moral alliance between England and Sweden, which is particularly opportune for the latter country now that Norway has broken away from its allegiance. To the Bernadottes it means a great deal socially, and something perhaps politically, to ally themselves with the house of Guelph. It is a remarkable turn in events which brings it about that the great-great-grandson of Jean Baptiste Jules Bernadotte, a private in the French marines, should wed a niece of the King of England.

Japan in Korea

WHEN Japan took over the government of Korea, the world was prepared to hear of great changes in that picturesque peninsula. The reforms already effected, even amid the disturbed war conditions which are prevailing, have been remarkable, and have proved of great benefit to the people, though causing dismay to the Emperor and his court of soothsayers, fortune-tellers and parasites. The Japanese have spent large sums on the country, and civilian Japanese are pouring into Korea. There is now practically an uninterrupted chain of Japanese settlements and almost complete railway communication from Fusen to the Yalu. The Seoul-Fusen railway is paying working expenses, though not yet formally open. Enterprises in the line of land reclamation and harbor improvements are in progress at Fusen and Che-mulpo, while the work of lighthouse construction continues. Order is preserved with the smallest display of force, the mere handful of Japanese police guarding the railway contrasting strangely with

the large bodies of frontier guards which Russia needed to protect the railways in Manchuria. Japanese advisers are now attached to the departments of War, Finance, Education, Police, and the Household. Never has Seoul, the capital, known such immunity from crime as now, and the system of Japanese police supervision is being extended to the country districts. The communications of Korea with the outside world are now controlled by Japan.

Effects of Altitude

IT was thought some years ago that no human animal could stand up and work, owing to the increased rarefaction of the air, at a higher elevation than 23,000 feet above the sea. Since then a large amount of evidence has been collected as to the effects of altitude on the human frame. The British expedition that crossed the Himalayas to Lhassa not long ago proved that men may climb, carry loads on their backs, and even fight, at an elevation of 20,000 feet; and it is said that the Tibetans, fleeing before the advancing army, crossed snow-fields at an elevation of 23,000 feet. It is matter for marvel that men have thus carried on their military campaigns at heights nearly as great as those to which balloons have ascended. There appears to be no doubt that existence can be maintained at a height greater than that of Mount Everest, for it is believed that Coxwell and Glaisher once reached in a balloon ascent an altitude of 30,000 feet, though they claimed an ascension of 37,000 feet. But there is always great danger in such ascents, particularly rapid balloon ascents, and the practice of essaying such aerial flights cannot be commended.

Railways in the Philippines

THE War Department has made public proposals for the construction of railways in the Philippines under the Act of Congress passed in February, involving an elaborate scheme of transportation. The roads to be constructed include lines from Dagapan to Laoag, 168 miles; from San Fabian to Baguio, 55 miles; from Dagapan or Cabanatuan to Aparri, 260 miles; from Manila north to connect with these lines, 120 miles; from Manila to Batangas, 70 miles; with a line from Calamba to Santa Cruz, 25 miles, and one from Lapa to Lucena, 35 miles; from Pasacao to Ligao, with other extensions, all approximating 100 miles; from Iloilo, forking to Capiz and Batan, 100 miles; on Cebu, running from the city of Cebu to Danao and from Cebu to Argao, in all 95 miles; on the island of Leyte two lines from Tacloban — one to Carigara, and the other to Abuyog — 55 miles; and on

the island of Samar, from Wright to San Julian, 50 miles. This makes a total of 1,133 miles to be constructed. The Philippine Government agrees to protect the grantees against larceny, insurgents, rebels, and outlaws.

M. Delyannis Assassinated

M. DELYANNIS, the aged Premier of Greece, was fatally stabbed, June 14, as he was about to enter the Parliament building at Athens, by a professional gambler with whose occupation recent legislation initiated by M. Delyannis had interfered. While Theodore Delyannis did not have the genius of his great political rival, M. Tricoupis, whom he outlived by nine years, he was universally respected throughout Greece. He was born in the Peloponnesus in 1826, studied law at Athens, and entered the Ministry of the Interior before he was twenty years of age. He began to take an important part in politics soon after the deposition of King Otho and the election of the present King George. M. Delyannis represented Greece at the Berlin Congress in 1878. He was at the head of affairs during the Cretan crisis, and failed to check the popular Greek agitation in favor of a war with Turkey. Greece has been from the day of her independence a problem to Europe, and the difficulties of governing her will be considerably increased by the decease of so safe and sane a statesman as was M. Delyannis.

Interurban Trolley Traffic

THERE has long been a demand for rapid transit around and between cities, which horse and cable traction did not satisfy, and which steam power, as it has proved, has failed to monopolize. The interurban trolley systems of the country have had of late years a remarkable development, particularly in the West. Their success depends largely upon the practicability of transmitting vast amounts of power over long distances. This phase of trolley traffic has reached a high degree of development in and about Indianapolis. A number of different companies work in harmony with one another, occupying a union depot which for comfort and convenience compares favorably with the best of the stations of the steam roads. The service with other cities is provided by local and limited trains, the former making as many stops as the needs of the passengers require. The cars are so geared that the limiteds attain at times a speed as high as sixty miles an hour, and reach their maximum speed, from a standstill, in a very short space of time. Improved cars, equipped with cross seats, are used, and for the long journeys numbers of conveniences and

even luxuries are provided, as on the sleeping cars, for the comfort of travelers.

Chinese Cadets at West Point

ALMOST simultaneously with the admission of another Japanese cadet at Annapolis — who may finally prove to be as distinguished in history as is his illustrious predecessor, Admiral Uriu — two Chinese lads, Ying Hsing Wen and Ting Chia Chen, have been admitted as cadets at the Military Academy at West Point, where they will be educated under a special agreement between the Chinese and American Governments, the Chinese Government paying the cost of their education. These are the first Chinese cadets ever admitted to West Point. China has recently sent many bright boys abroad to receive a military education. The Chinese army is being gradually equipped with modern implements of war, and instructed by officers trained in the services of the Great Powers. The commander-in-chief of the Chinese forces, General Yuan Shai Kai, is an energetic officer, and though he contends against great difficulties in introducing reforms, real progress is being made in the line of developing China's military resources. It is generally admitted that the Chinese, with their endurance, frugality, and respect for authority, will make admirable soldiers when trained and led by competent officers.

Speed between New York and Chicago

EVEN in the days of great combinations when competition is eliminated as much as possible by corporations that play into one another's hands, there remains a certain margin of unrestrained rivalry within which each reserves the right to try to outdo the others. Some little time ago it was given out that the New York Central and Pennsylvania Railroads, the great competitors for Western travel, had agreed to limit the best work of their expresses to a certain maximum speed. Several years ago a schedule of twenty-six hours between New York and Chicago was thought not to be bad, and twenty-four hours was regarded as good time. A reduction to twenty hours was considered a remarkable improvement. And now the agreement between the two lines above mentioned not to accelerate speed has been abrogated. The Pennsylvania Railroad recently demonstrated its ability to run a train between Chicago and New York in seventeen hours, making at one time a spurt of 127 miles an hour, and now advertises an eighteen-hour train. Not to be outdone, the Central has put on a "Twentieth Century" eighteen-hour "Limited," which has already with comparative ease maintained its schedule, although compelled to run at an average speed of 54.9 miles per hour in order to make the 961 miles according to time-table. One of the Central trains covered several miles in 38 seconds, and it is even claimed that a train could be run from New York to Chicago in fourteen hours flat. Apart from the increased danger attending these terrific speeds, much inconvenience and loss is caused to the railroads by the necessity of clearing all other traffic off the lines while the favored limiteds are being put through. And in these days of long distance teleg-

rphy and telephony the number of people who actually need to fly from one city to another at top speed is comparatively small.

Mr. Dalrymple on Municipal Control

THE much-heralded visit of Mr. James Dalrymple, of Glasgow, to Chicago, for the purpose of giving Mayor Dunne the benefit of his experience as an expert on the subject of municipal control of traffic arrangements, has not in its results been convincing as to the desirability of introducing such a control in American cities. In Glasgow, where the system of control by the city of its own public utilities has been carried out with such success, the problem has been approached entirely from the business point of view, and the business of the city has been conducted with as much zeal and good judgment as though the service were under the control of an individual or of a private corporation. In Glasgow, as in other cities of the United Kingdom, when the citizens find a man who is able and honest as a public servant, they are only too anxious to continue him in office as long as he is willing to stay. To Mr. Dalrymple it is almost incomprehensible that a public official who is serving the people efficiently should be turned out of office, as in America, after a short term of service, in order to make room for an untried man of the opposite party. The entrance of politics into our civic affairs makes Mr. Dalrymple doubtful as to the wisdom of introducing municipal ownership in America. It remains for the American people to decide whether they will be content with the present unsatisfactory system of government by partisan favorites, or will insist on a business-like administration of public enterprises, which may warrant in some cases a municipal control of traffic arrangements.

Chinese Exclusion a Boomerang

THE intolerant attitude assumed by the United States in the matter of Chinese exclusion is causing much apprehension to American merchants, especially to the cotton manufacturers along the New England coast, who are finding their goods boycotted by the Chinese guilds that to a large extent reflect public opinion, so far as it exists at all, in China. So many protests have already been forwarded to Washington against the harsh treatment of high-class Chinamen, that President Roosevelt has felt impelled to issue a private letter to Secretary Metcalf, urging him to find a way to stop the recurrence of such unfortunate episodes, since he realizes that Secretary Metcalf's department, established for the promotion of American commerce, and about to send special agents to China to stimulate American trade, can, by arousing Chinese antagonism through its immigration service, kill more business for American mills than artificial means of advertisement and inflation could attract in many years. Secretary of War Taft, in a recent speech, has denounced the American attitude toward "Chinese merchants and students of high character" as "inquisitorial, humiliating and insulting," and has declared it to be the duty of Congress and the Chief Executive to "disregard

the unreasonable demands of a community deeply prejudiced on this subject in the Far West," and to make use of the friendship which the Chinese naturally feel for us to secure the trade of the millions of China.

Record Trade with Cuba

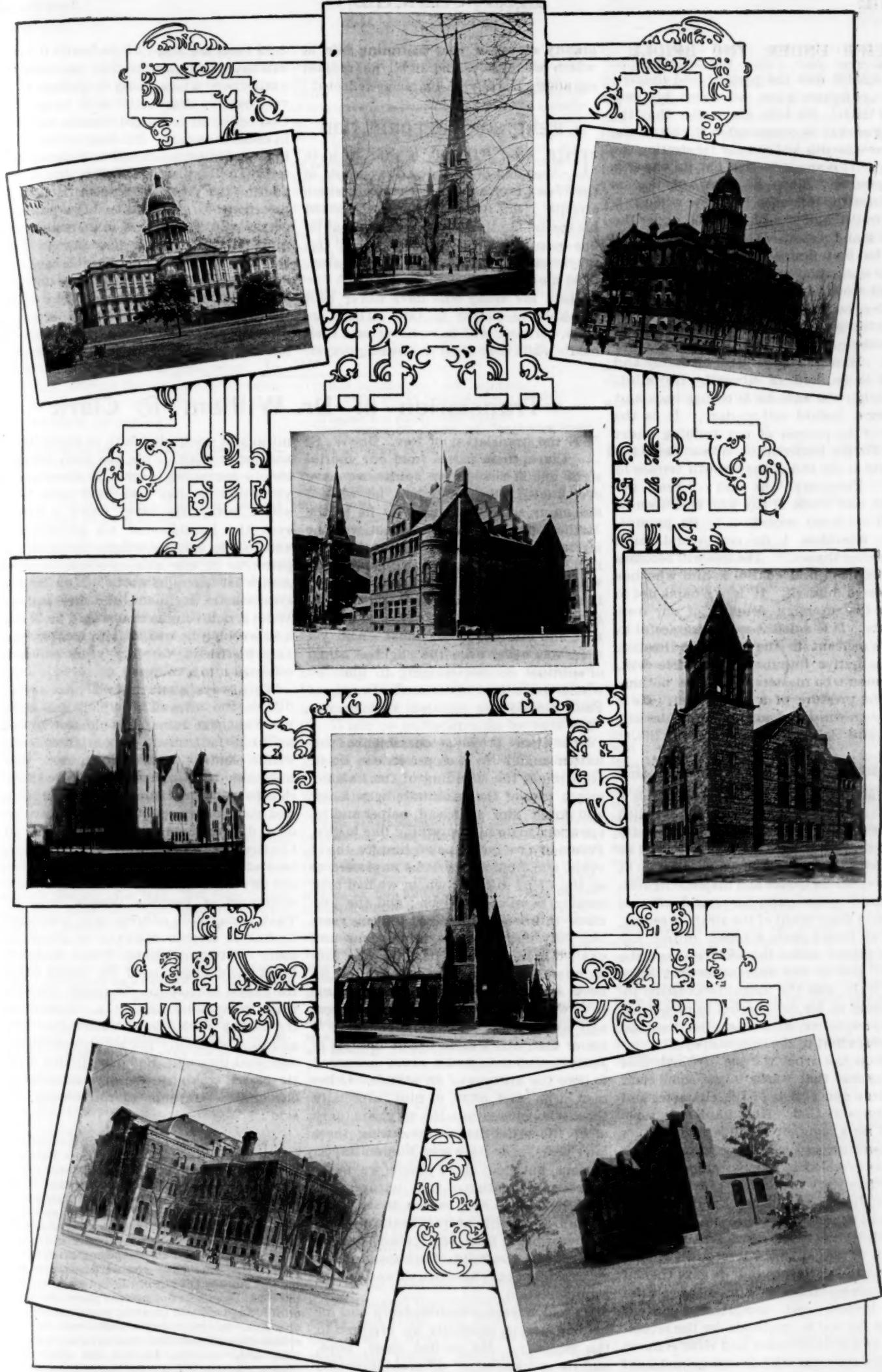
FIGURES just issued by the Department of Commerce and Labor for the ten months ending with April, 1905, show a "record" Cuban trade for that period, exports from the United States to Cuba having increased 43.3 per cent., and imports from Cuba 22.4 per cent. During the period referred to, the exports to Cuba amounted to \$31,319,520 — a gain of \$9,463,775 over the corresponding period of the preceding year; while imports from Cuba amounted in value to \$69,441,259 — an increase of \$12,717,819. In the corresponding period of 1898, the last year of Spanish control over the island of Cuba, the imports into the United States amounted only to \$13,760,366. In the ten months ending with April, 1898, imports into the United States from Cuba exceeded exports from the United States to Cuba by a little more than \$4,000,000, while in the same period of the present year the excess of Cuban exports to this country over imports was no less than \$38,000,000.

Relative Size of Populations

THE population of Massachusetts is now estimated to be almost equal to that of Switzerland. At the census of 1900 the Swiss numbered 3,315,443, while Massachusetts has now in the neighborhood of 3,200,000 inhabitants. This is a larger population than that of Greece, Norway, Servia, Denmark or Chile at the date of the latest census of those countries, when Greece was reported to have 2,433,806 inhabitants; Norway, 2,240,082; Servia, 2,579,842; Denmark, 2,464,770; and Chile, 2,712,145. The relative proportion or disproportion of inhabitants among the peoples of the earth having "national" or "state" organizations presents a curious condition of things for the study of the economist or historian. Greenland, according to the latest census, now has a population of about 12,000.

Plants Grown by Acetylene Light

A SERIES of experiments lately made at Cornell University has strikingly shown the similarity between the quality of acetylene gaslight and sunlight, as evidenced by their effect on plant-growth. The close approximation of the light value of acetylene to that of the sun was years ago demonstrated by spectrum analysis. Experiments were made at Cornell with radish crops, some under sun by day with acetylene at night, and others under sun by day and dark at night, the two sets of radishes being separated by a curtain. On the light or acetylene side of the curtain 37 radishes aggregated 136 grams, as against 38 radishes on the dark side, which reached but 61 grams. Blooms and good-sized pods were developed on peas which were, so to speak, worked night and day by the aid of acetylene — at a time when on the other plants, not so stimulated, not even buds were apparent. Plants have even been successfully grown by acetylene light which have never seen the sunlight.



CHURCHES AND PUBLIC BUILDINGS IN DENVER, COL.

Colorado State Capitol
Trinity Church
East Denver High School

Christ Church
Denver Club
Grace Church

Denver Court House
Asbury Church
Grant Avenue Church

LIFE UNDER THE BRIDLE

JAMES uses the plainest and simplest of figures when he writes his general letter. He tells his readers that the tongue may be compared to the bit in the horse's mouth and the rudder steering the ship. It is small in size, but its power is stupendous. Then he allows his readers to draw the inference that life, when it is controlled and steady, must be under the bridle and responsive to the rudder.

The first figure has certain very practical suggestions in it that are well worth meditating: Life under the bridle is life under control. That is a goal toward which humanity has been striving since the tragic day when our self-mastery was lost. Man was made lord of nature and told to be lord of himself. He failed. Through the ages he is toiling back and upward toward self-mastery. It is the end of the process of our training under the Divine leadership. When Virgil left Dante at the end of the seventh terrace in the "Purgatory," he said: "Free, upright, and whole is thy will, and 'twere a fault not to act according to its prompting; wherefore I do crown and mitre thee over thyself." The free will becomes the bridle of firm control to him who has mastered himself. It is a shame not to obey the sovereign demand of our own nature. It is a defeat most disgraceful to prove recreant to the curb and direction of the native impulses of the free will. The man who masters himself is not under the pressure of a galling bit. He is really crowned and mitred over himself, king and bishop of his own mighty life.

MIRROR OF THE CHRIST-LIFE

AMONG Rome's treasures of art is a superb fresco by Guido, called "The Aurora." The painting is directly overhead, covering a lofty ceiling, and as the beholder stands below and gazes up at those splendid clouds and majestic figures, his head swims, and the grand effect is lost in a dizzy whirl of the strained senses. But of recent years a broad mirror has been placed under the picture, near the floor; and as one approaches and looks into it, he sees the magnificent fresco reproduced at his feet, perfect in proportion and perspective, all its beauties disclosed without effort to the delighted eye.

This is just what the life of Christ does for the soul that wants to get some clear and true conception of the character and attributes of God. How hard it is, especially for a beginner in Bible study, to get any definite and satisfying impression of God as revealed by the Scriptures outside the life-history of Christ. The vision we get of Him is so indistinct and bewildering and depressing as to confuse the mind and chill the heart. But when the fair mirror of the Christ-life is set down among us, at our own level, and we gaze therein at a representation so humanly beautiful and lovable and comprehensible, our hearts go out in gratitude for the revelation, and infinite peace and relief come to the soul that has hitherto tormented itself with vaguely vast, inhuman, pagan conceptions of our loving Father in heaven. Precious indeed would the gospels be for their translation of Jehovah into Father, if for nothing else; and how beautiful, how fascinating, how significant, the study at hu-

manity's level of that mirroring Life, in which we may behold in all its radiant simplicity the Divine character reflected!

"BENDING" BEFORE GOD

THE word "bend" is said to have been one of the great key-words of the Welsh revival. It is the word which arrested Evan Roberts when he received his special baptism. It is the idea that he has been urging in his addresses. "Our prayer ought to be," he says, "'O God, bend me!'"

There are many who have never bent the knee in prayer to God. There are more, perhaps, who have never bent their hearts while they knelt in seeming prayer.

And there are some whose hearts it seems can never be bent until they are broken — until their whole being is shaken to its very centre. Far better is it to yield to God before He is obliged to smite the spirit in order to save it. Bending brings blessing — to humble oneself is to honor oneself. To lie prostrate before the Cross, adoring the vision of redeeming Love, is precedent to the gaining of a power of action and majesty of men which will move the world. It has always been God's way to use the humble and the broken-hearted for the sublime purposes of His growing kingdom. Bend before the throne, and you will become a prophet-soul, vying with the angels in forceful utterance and telling testimony.

Translation of Dr. William R. Clark

IN the translation of Rev. Dr. W. R. Clark, there passes from our mortal sight one of the rarest spirits we have ever known. So long had he walked among us, so well known was he to the Methodist public, and so distinct was the impress of his character, that we hazard nothing in saying that all who knew him will reverently and affectionately say, in this hour when his life and work are recalled, that he was the best and noblest man and minister in our midst. And yet there was never even the slightest shred of spiritual conceit clinging to him; he would have said of himself always, as Paul did on one occasion, that he was "the least of all saints."

Who can properly characterize this unique man? No one person can do it. It requires the blending of the kaleidoscopic rays of the multitude who knew and loved him as friend, helper and inspiration, to do him anything like justice. Personally we have known him for thirty years, and from the first he impressed us as the *ideal* minister whom we had been seeking as an object-lesson; and the gracious intimacy of the last fifteen years has only deepened our impressions and exalted him. He may have had the usual infirmities common to all men, but we never saw trace of them. He never came to us without bringing comfort and hope, and awakening the aspiration to be a better man and a more useful disciple of Jesus Christ, though he never presumed to take the attitude of an adviser. Other men who saw more of him, especially those who entered into the very sanctuary of his life as did his pastors during these later years, may have seen human imperfections, but from those pastors we never heard an intimation of that nature. Indeed, it is much, very much, to say — but we can say it without qualification — that we never heard from any person's lips in thirty years one word of criticism of the deceased, but only affectionate and hearty commendation.

He had a genius for friendship and for helping people, especially his brethren in the ministry. He carried cheer, hope, and the quickening of dormant impulses. With a delicacy of expression that we never saw equaled in any other man, while he could never chide, criticise, or lecture his brethren, he would lay hold of the best that was in them, and inspire them by his own unconquerable opti-

mism and unclouded faith to holier living and better work. This has been his mission in increasing degree in these many years that he has been laid aside from active work. He never forgot a friend, even the humblest of his parishioners, and to the last he sought them out in person as he was able, or wrote to them. And what letters he wrote! How tender, sympathetic, pertinent, and heartening! What a rich volume that would be, if the letters which he had sent to comfort and help his friends for fifty years could be collected into a volume!

We always characterized him as our "John, the beloved disciple," and so he was; but, like John, he could scorch with scathing indictment all unrighteousness within and without the church. We have seen him tremendously stirred with righteous indignation at the self-seeking and ecclesiastical politics which have so often disgraced our Annual and General Conferences. One of the most characteristic addresses which he ever made was at the silver anniversary of Bishop Foster, celebrated at People's Temple, this city. That remarkable address was published in full in ZION'S HERALD of June 23, 1897. Between Bishop Foster and Dr. Clark there had existed for many years the closest friendship. In many qualities they were much alike. In characterizing Bishop Foster he therefore often best and most strikingly but all unconsciously described himself. Referring to this matter of self seeking — the greatest curse of our church — turning to the Bishop, he said:

"I am sure that I voice the sentiment of the whole church when I say that from the time when you mounted with saddle bags your itinerant horse in the wilds of the West, to encounter the hardships of primitive Methodism, on through all your splendid career in the pastorate, through your presidency of one of our largest universities and as the head of one of our noblest theological seminaries, to the time when you were called to the highest office in the gift of the church, the place has sought you, and not you the place. No word or hint has ever been given by you soliciting co-operation in your preferment — no, never! echoes the entire church. You have known that Paul said, 'He that desireth the office of a Bishop, desireth a good thing,' but you have also known that he failed to say, 'He that wriggleth for it, doeth a good thing.' We have had essays and exhortations *ad nauseam* on the subject, but worth more than all these is one hour of Foster."

Dr. Clark was a matchless preacher.

He was a seer of truth, and had entered into personal fellowship and communion with Jesus Christ, receiving abiding inspiration therefrom; but he did not rely upon this. He was a critical, laborious, and very exacting student. He gave his days and nights to preparation for the pulpit. His style was classic in a marked degree. He was an omnivorous reader in a wide realm of the best literature. There was peculiar force and charm in his preaching. That face—who ever saw one which carried more of light and life in it? How it would light up even in conversation! But a glow was there—like that seen on the face of Jesus on the Mount of Transfiguration—in the sublimer moments of his preaching. In addressing Bishop Foster on the occasion above referred to, he himself best described what we mean by saying:

"Further, as we have listened to your message, and seen the kindling eye, the lighted brow, the setting of the lips, the tremor of the frame as if thrilled by a voice from eternity—like the disciples on the Mount of Transfiguration, we have felt more than we have heard."

Dr. Clark was a truth-seeker, and how much is involved in this fact! He was anchored in the revelation of God in Jesus Christ, but he felt, with all his love of truth and passion for it, that God was making Himself known in a simpler, more rational, more world-embracing manifestation, in these later years. He saw it, knew it, and welcomed it with unspeakable joy. In his frequent calls upon Bishop Foster they shared their views, visions and hopes. So fully did Dr. Clark reveal himself in characterizing Bishop Foster on the occasion already noted, that we make space here for his wonderful words:

"As you have looked out on the shadowing mystery and misery of the world, and thought who it is that governs it, you have felt that there must be somewhere in the great future an outcome worthy of a God. You have turned away with clear conviction from the outworn mediæval conception of the pagan world as doomed, wholly or in part, because of the unwillingness or inability of the church to carry to it an historic Christ. You could but regard such a conception as a fateful irony upon Jehovah's interrogation, 'Are not my ways equal?' 'What could have been done more to my vineyard that I have not done in it?' As you have considered an omnipotent Providence adjusting the responsibility of each one to his environment, thus giving to all an equal opportunity to secure and eternally enjoy the favor of God, you have sung in your heart with our great English poet, —

"God's in His heaven,
All's right with the world."

This sublime faith has made you a gallant leader in progressive thought. The period already covered by your life has been signalized by advanced thought in science and theology. Even since the beginning of your episcopate, time-honored theories in science have been discarded, and scientific thought generally has been revolutionized. It was as natural as grateful that a similar spirit of research should obtain in the study of theology. The result has been that new phases of truth have come to the front and that the old bottles which could not contain the new wine, having burst, have been replaced by new ones. You have looked upon and entered into this ongoing of philosophic and theologic thought with the ten and calmness of a philosopher, as little perturbed lest the Christian system should thereby receive detriment as is the scientist lest by the discovery of new truths the sun should be jostled out of place or grow dim. You have seen and felt Christ, the Sun of His system, raying out secret after secret, giving a broader and deeper religious consciousness to

men. In your own monumental work, now going through the press, you have evolved truths which will be hailed as the fore-gleams of a brighter era, when larger hopes of humanity will be cherished, and views more honorable to God and His plans of mercy for the race. Thus you have had no ex-cathedra, stilted rebuffs for young men eagerly in quest of religious truth, who cannot pronounce the shibboleth of an ironclad orthodoxy. Your whole intellectual life has said unmistakably, 'Young men, don't let your books and teachers do your thinking for you. Think for yourselves, think honestly, and stand by your thinking.' For such leadership we sincerely thank you. We want no other, and, by our loyalty to Him who is the Truth, we can accept no other!

"But above all that you have written, spoken, and done, is the character which you have been building for three-quarters of a century.

"' It was builded not from accident.
It suffered not in smiling pomp, nor fell
Under the brow of thralling discontent.
It feared not policy, that heretic
That works on leases of short numbered
hours,
But all alone stood hugely politic.'

You have been a law unto yourself, ruling your inner nature in harmony with God and the welfare of men. This fine equipoise of character was never more conspicuous than in the rare grace with which at the demands of failing strength, you laid aside your multiform and passionately loved work. Your inner life, ever mounting higher and seeing farther, was not to be deflected by the incidentals of environment. These ever-deepening revelations of your soul-life have more and more endeared you to us."

Dr. Clark ought to have been made a Bishop in the Methodist Episcopal Church. He would have greatly exalted and magnified the office and never sullied it. While he patiently and unassertively served the church, mediocre men eagerly pressed past him and by self lifting vaulted into the great office. As we said of him editorially in 1898:

"This venerated minister of the New England Conference, whose lifelike portrait appears on our cover, has long been recognized as a leader in the Conference, and among the living members stands first in rank. He joined the Conference in 1844, and during these years he has occupied all the places of honor within the gift of the Conference. He has served many of our best churches, and served them well. He has been presiding elder, and several times a delegate to the General Conference; and it is believed by many that had he possessed a little more ecclesiastical artfulness he might have reached the episcopacy. But that endowment—be it said to his honor—he seems not to possess. He is a man without duplicity or manifest self-seeking. In all the positions he has occupied he has shown himself a safe, judicious, level headed minister.

"There is about him a delightful, sunny, spiritual aroma that we have never seen dissipated. This fact finds its most gracious manifestation in prayer. Here he talks with God and leads all who listen into the chambers of holy communion. As a dignified Christian gentleman he is a model for the ministry at large.

"It is doubtful if any man in the Conference retains so firm a grasp upon the affections of his brethren. He seems today as cheery and helpful in all his relations with them as he has been for a half-century. There is no manifestation of disappointment, gloom or pessimism."

His total blindness of these later years never dimmed the sweetness and hopefulness of his spirit. He lived in God, and God lived in him, and he was thus made perpetually young. Never heard we word of complaint or murmur from his lips. In this respect he was more constant in conquering faith, undimmed hope, and Christian optimism than even Bishop Foster. Twin souls in so much, what great felicity they will now have together in heaven!

William Robert Clark was born in Greenfield, Sept. 26, 1822. He married Miss Eliza Brooks in 1845, who survives him, an invalid confined to her bed as the result of a broken hip, but with mind perfectly clear. Two daughters also remain—Misses Anne Eliza and Ellen Urania. He graduated from Wesleyan University, Middletown, in the class of 1852. From Lawrence University, Appleton, Wis., he received the degree of D. D. in 1869. In 1872 he was sent as a fraternal delegate to the Conference of Wesleyan Methodists in Eastern British America. For many years he was a trustee of Boston University, being one of President Warren's most valued advisers. He entered into rest from his home in Cambridge, on Sunday forenoon, June 18, after a few weeks' illness.

Brief Tributes from a Few Friends

L'Envoy — William R. Clark

WILLIAM F. WARREN, S. T. D.

O thou of years
Four score
And more,
Enough of suffered fears,
Enough of tears;
Here ends thy latest night,
Thus saith the Lord of light:
"Receive thy sight!"

Boston University.

Bishop D. A. Goodsell

The world and the church are poorer for the death of W. R. Clark. A sweet, strong, loving soul goes from us to God. What a joy it has been to me to meet him in this last year and find him cheerful, patient, interested in all good things as in his vigorous days, even coming with a guide to one of the meetings last winter in the People's Temple! As the light left his natural eyes, his spiritual vision became clearer and keener; and now he has the open, the beatific vision!

Brookline.

J. W. Lindsay, S. T. D.

My memory calls up the young man who was graduated at Wesleyan University in 1852. As his teacher I recall his manly bearing, his scholarly integrity, his uniform fidelity to his work as a student. For more than fifty years I have known him, and I never knew of his doing a mean act. His brethren in the ministry honored him. "None knew him but to love him." We shall miss his saintly presence, his cordial and graceful greeting.

West Newton.

Rev. Daniel Steele, D. D.

Though W. R. Clark was two years my senior, I was for two years his tutor in Wesleyan University. He was easily the leader of his class in all the rhetorical, philosophical, and ethical studies, and the best extemporaneous orator in the University, giving promise of his distinguished career as a preacher of the Gospel. His public prayers, like those of Stephen Olin—his illustrious college president—were always models of reverence, simplicity, propriety, and fervency. The prayers of both of these men, if they had been reported verbatim, would have been rich legacies to the Christian Church.

Milton.

President W. E. Huntington

Dr. William R. Clark has been, at different periods in the past thirty-five years, my superior officer as pastor, presiding elder, and trustee of the University; but, better than all, my constant friend and counselor. His distinguished bearing, his melodious voice, his thoughtful, impressive eloquence as a preacher, his noble character refined and strengthened by years of disability and pain, have all contrib-

uted to make him one of the most eminent figures in New England Methodism.

Boston University.

Rev. Charles F. Rice, D. D.
(former pastor)

He came as near as any man I ever knew to the ideal of a Christian minister. Pure in heart, devoted in life, dignified in bearing, kindly in spirit, courteous in speech, unselfish in action, he was ever an example of the Christianity he so ably preached. Wisely progressive in thought, while he contended earnestly for the faith which was once for all delivered unto the saints, his prayer was ever that he might be guided into all the truth.

Newton.

Rev. Wilbur N. Mason
(former pastor)

For seven years it was my privilege to know Dr. Clark with an intimacy somewhat like that of a son with his father. His quick, intelligent sympathy, his wise counsels, his inspired and inspiring outlook on life, came to me at the beginning of my ministry as a priceless gift. Shut in by failing health, his unimpaired mental and spiritual interests led him abroad into God's wide world. Often after a morning spent with him, I have gone from his presence with a new sense of the majesty and beauty of a great soul permeated with the spirit of Christ. Faith, hope, love, met in him and bled in admirable proportion. He combined the warm, affectionate nature of John with the virile strength of the Apostle Paul.

Salem.

Rev. William W. Guth, Ph. D.
(present pastor)

It was my privilege to call on dear Dr. Clark frequently. There surely is no greater stimulus for a young preacher than the companionship and confidence of such a friend. Through the tender care and loving devotion of his two daughters he kept well informed on current events and the best literature of the day. He had a remarkably keen insight into the needs of the time, and was enthusiastically anxious that whatsoever was good be adapted for the upbuilding of Christ's church. He did not consider his work done. To him to be living was sublime, as he once said to me with all the fervor and ardor of youth. The very air he breathed was "an elixir of immortality." His sturdy optimism, his cheerful buoyancy, his unshakable conviction that the Word of God would prevail, were a breath of purest air, the scent of sweet-smelling savor. He attended the morning service every other Sabbath. My heart always beat more quickly when I saw him enter the church auditorium and feel his way down the winding aisles to his seat. All eyes followed him with deepest love and reverence. It was as the coming of a prophet into the sanctuary. His voice spoke not; and yet it reached the hearts of young and old alike, soothing, reassuring, encouraging.

Epworth Church, Cambridge.

Rev. Dillon Bronson, D. D.

Dr. Clark was an apostle of sweetness and light, a courtly gentleman, a broad-minded, progressive Christian, in whose shining face and thrilling voice many recognized the call of Christ to aspire Godward. His friendship was a gift of gifts from the loving Father.

Brookline.

Rev. Raymond F. Holway

Dr. Clark was of the best type of a Christian minister; of broad and cultured mind; of rare sweetness of spirit; of fullest consecration to the service of men. He was one of the men whose rare gifts and long and distinguished service the church loved to honor while living, and whose passing on is felt as a personal loss to his brethren in the ministry as to a host of others. His reward must be glorious.

Cambridge.

Rev. James Mudge, D. D.

From the time that, as a boy in the high school at Lynn, in 1858, I frequented his study while he was my pastor, down to the present, Dr. William R. Clark has been one of the lights

of my life. Close association with him in several relations has but deepened my unfeigned admiration for his more than royal qualities. Conversation with him has always left me enriched in mind and soul. His memory in my present pastorate, though twenty years have gone since he was here, is exceeding precious with the few that remain. He was a model minister of the Gospel, whose going leaves a gap very hard to fill.

Jamaica Plain

Rev. George Alcott Phinney

My heart cannot express its concept and affection on the postal you enclose. The splendid pulpit passion of Dr. Clark touched my life at twelve years of age. For more than twenty-five years I have loved and followed him. I look back and wonder what that strange brightness is which shines upon my path in youth. It is the radiance of his face as with unction he poured forth those marvels of homiletical perfection. His prayers have carried me hundred times these years to heavenly altitudes. His counsel I have frequently sought and cherished with filial faithfulness. How I loved him! What Abel Stevens said of George Pickering is a tribute Dr. Clark deserves: "He was as pure as a beam of the morning." He was not only the John but the Chrysostom of New England Conference. What desolation on earth! What enrichment of heaven!

Roxbury.

Rev. Arthur Page Sharp, Ph. D.

Dr. Clark's beautiful spirit and intellectual alertness impress me most as I write. Of the former every one is aware; but how keenly he was alive intellectually only those intimate with him know. He was in the forefront of the advance guard.

Dorchester.

Edward F. Porter

Rev. Dr. W. R. Clark was one of the most esteemed and beloved pastors I ever had. His service of three years at Meridian St., East Boston, was very highly appreciated. His preaching especially was of a kind much enjoyed for its spiritual, intellectual and evangelical type, rarely excelled or equaled by any I have heard in nearly seventy years of church life. I hope to meet him again.

Watertown.

Edward H. Dunn

In the death of Dr. Clark the Methodist Episcopal Church has lost one of its most valuable members. He was a Methodist. None knew him but to love him. The New England Conference has lost one of its most cherished, loved, and devoted members, an able man, a faithful Christian minister.

Boston.

Matthew Robson

My heart is saddened to learn of the death of our much beloved Dr. Wm. R. Clark. I have known him almost fifty years. To know him was to love him. I do not know of a better man in our denomination than William R. Clark, or one more universally loved.

Salem.

Ex-Governor John L. Bates

He was devoted to high ideals, and was an uncompromising foe of evil. His quiet dignity, that never left him, savored not of arrogance nor pride, but of a self-respect that compelled the respect of others, while his kindly face ever seemed lighted with a touch of human sympathy that won the hearts of men.

East Boston.

Dr. Charles C. Bragdon

Who can say the fitting word? Not I. But the loving word many will say when they hear of Saint Clark's translation. For we are all in hopeless debt to his love and faith. I acknowledge my debt in tearful gratitude that I have known such a man. To live nobly seemed less impossible when one had been in the radiant company of William R. Clark. What courage and hope used to come to me from a half-hour with him in the dark days of twenty-five years ago! Blessed shall ever be his dear memory!

Auburndale.

William M. Flanders

Dr. Wm. R. Clark was my ideal of a Christian minister — scholarly, eloquent, dignified, tender, modest, and most lovable. Our church made a great mistake in not honoring itself by giving him her highest honors. He had a quality which I fear today is lacking — he was never a self-seeker.

Newton Centre.

Charles R. Magee

For more than thirty-five years I have known Dr. Clark as a preacher and a friend. Always the perfect gentleman, the matchless preacher, the model pastor, and in his afflictions the uncompromising and sweet Christian man. He has always been to me a model of all that is good, and his translation will leave a vacancy which will not be filled and a fragrant memory which will stand as an ideal for all.

Boston.

Everett O. Fisk

Christ said: "Whoever will be great among you let him be your minister." Dr. Clark's passion for service was such that, even in his years of superannuation, with an invalid wife, and with serious bodily ailments of his own, he was not content to let the extraordinarily fruitful years of His active ministry suffice for his life's work, but, to the very last, kept in vital touch with the church, the friends and the causes that were dear to him. How his never-failing words of sympathy and cheer heartened us in bereavement and sorrow!

Auburndale.

PERSONALS

— The excellent Memorial sermon delivered before U. S. Grant Post in Melrose, May 28, by Rev. C. H. Stackpole, is published in pamphlet form.

— Principal Horton, of East Greenwich Academy, is greatly rejoiced in the donation of \$10,000 to the institution from Mrs. Gustavus Swift, of Chicago.

— Rev. C. W. Blackett, Ph. D., of South St. Church, Lynn, has gone to Clifton Springs to receive treatment for the rheumatism with which he has been afflicted for some weeks.

— Rev. G. Conte, writing from Ponte S. Gregorio, 198, Venice, where he now resides, says: "If any of our New England friends come to Venice, we shall be very glad to do all in our power to serve them."

— Syracuse University conferred the degree of LL. D. upon Bishop Joseph F. Berry; Litt. D. upon Prof. Charles M. Stuart; and D. D. upon Revs. Fred Winslow Adams and George Clark Peck.

— Rev. Dr. J. P. Brushingham, of Chicago, assisted the pastor of the new church at Beloit, Wis., Rev. R. W. Bosworth, May 28, at the dedicatory exercises of the elegant new edifice, which cost \$33,000. Under Dr. Brushingham's skillful direction a deficiency of \$12,800 was fully raised.

— Bishop M. C. Harris, whose very interesting contribution — the first of many promised — appears in this issue, is having a splendid year in Japan. There were thirty conversions on the last evening of the South Japan Conference session, and the Bishop's addresses were reported in full by the daily newspapers.

— Both parties in the House of Commons have united in a request to King Edward to raise to the peerage the Right Hon. William Court Gully (the grandson of a prize fighter), who now retires as Speaker of the House. According to all precedent the King will fulfill this request. It is very easy becoming a peer when once a Speaker of the Commons — but the rub comes in getting an election as Speaker. The position is about as fat a one as the English political

system has to offer, though hardly a sinecure.

— Rev. T. B. Ford, D. D., has been elected president of the Portland (Oregon) General Ministerial Association.

— Dr. J. W. Lindsay left last week for Swan's Island, Me., where his son, Prof. W. B. Lindeay, of Dickinson College, Carlisle, Pa., has a summer home.

— Prof. Ezra S. Tipple, who succeeds the late Dr. S. F. Upham, will spend the summer at Sugar Hill, N. H., in active preparation for the assumption of his new duties.

— Syracuse University has conferred the degree of D. D. upon Rev. Roscoe Sanderson, presiding elder of Dover District, New Hampshire Conference. Dr. Sanderson resides at Dover, N. H.

— Bishop Vincent will be present and participate in the formal opening of the Assembly at Chautauqua, N. Y., June 29. He will also have charge of the Sunday morning service and devotional hours of Aug. 13 to 18.

— A characteristically able and convincing sermon was the baccalaureate preached this year by Chancellor Day at Syracuse University before a congregation of 1,200 on, "I was not disobedient to the heavenly vision," and published in full in the *Post Standard* of June 12.

— Rev. C. A. Crane, D. D., of People's Temple, this city, learning that the estimating committee of his church were to report in favor of advancing his salary \$500, immediately requested them not to do it, saying that he would not accept the proposed increase. The act is characteristic of the man.

— Rev. Willis E. Plaxton, pastor of our churches at Osterville and Marston's Mills, was married, Tuesday, June 14, to Miss Hannah Cecile Crowell, of Wood's Hole. The ceremony was performed at the Methodist Church in Wood's Hole, Rev. George S. Butters, D. D., of Newton, officiating.

— Denver University confers the degree of Ph. D. upon Rev. Walter Morritt, of the Sociological Department of the Colorado Fuel and Iron Company, of Pueblo. In a note received from him he says: "When the Epworth Leaguers of New England come to Colorado next month, if they will stop off in Pueblo, we will show them the largest steel works in the West and the finest hospital in America."

— The report sent out by the Associated Press that Dr. A. W. Harris, of Jacob Tome Institute, Port Deposit, Md., had been elected president of Northwestern University, is "not correct; no one has been elected." It is an open secret that Northwestern University is very desirous to place this genius of executive ability at its head, and is only restrained from formally electing him because he is not assured that he ought to leave Jacob Tome Institute.

— Three members of Lindell Ave. Methodist Episcopal Church, St. Louis, were official college representatives at the Washington University dedicatory and Commencement exercises in St. Louis, June 15. The pastor, Rev. L. H. Dorchester, represented Boston University; Mr. Hantord Crawford, the College of the City of New York; and Mr. Charles E. Witter, Northwestern University.

— Bishop Bashford is in constant demand for public addresses. March 30 he addressed the United Societies of Christian Endeavor at Shanghai. After the Bishop's appeal twelve Chinamen accepted Christ. On May 12 he addressed the same society in its annual convention at Ningho, and also preached the annual sermon. On May

17 he addressed the Triennial Educational Convention of China at Shanghai.

— Mr. Ernest Holway, son of Rev. Raymond F. Holway, who is a student in the Medical School of the University of Vermont, has been seriously ill of typhoid fever, but is now convalescent, his many friends will be glad to learn.

— Rev. E. E. Powell, of Lancaster, Pa., recently a student in the School of Theology, Boston University, has been elected to the chair of philosophy at Miami University, Oxford, Ohio.

— Rev. Dr. Robert McIntyre, pastor of First Church, Los Angeles, Cal., was the preacher at the Lewis and Clark Exposition at Portland, June 18. Referring to the fact, the *California Christian Advocate* says: "The honor of representing the Methodism of the Pacific Coast could not have fallen upon a more shining mark than the eloquent Dr. McIntyre."

— In Providence, R. I., June 15, Rev. Elwin F. Jones and Miss Harriet E. Franceville were united in marriage by Rev. A. W. C. Anderson, pastor of Hope St. Church, at the home of the bride. After spending a few weeks at Asbury Park, N. J., and in New York, Mr. and Mrs. Jones will return to Providence and then spend the remainder of the summer at Cottage City.

— Miss Portia M. Washington, daughter of Booker T. Washington, was one of the twenty five young women who were graduated at Bradford Academy this year. Miss Washington is the first colored woman to receive a diploma from this institution, which is one of the oldest seats of learning in this country. She has been one of the most popular students at the academy in the four years of her stay. She took a course in music and will shortly go abroad to study music in Berlin. Her father was one of the guests at the graduating exercises.

— Rev. Dr. W. S. Hazen has resigned the pastorate of the Congregational Church at Northfield, Vt., after a service of forty-one years. For the present Dr. and Mrs. Hazen will live with relatives in Beverly. He was born in Berlin, Vt., in 1836. He graduated at the University of Vermont in 1858, and at Andover Theological Seminary in 1863. Dr. Hazen has been prominent in the sphere of education and missions. He has been made pastor emeritus of the Northfield Church — an honor held by only two other Congregational clergymen in the State.

— M. Delyannis, the "Grand Old Man" of Greece, who died by the hand of an assassin, did not leave a penny behind him, although prime minister. This is all the more remarkable because the Greeks might be classed with Orientals, and with many Orientals the shortest distance between two points is not a straight line. It is refreshing to read of a statesman who, though he lived in modern Greece, which is full of bombast, braggadocio, intrigue and trickery, had something of the old Spartan simplicity, scorned all bribes, and died worth a very great deal because he was worth nothing!

— Unusual interest attaches to the marriage of Miss Deborah Sayles, daughter of the late Frederick Clark Sayles, and Rev. Frederick B. Hill, which took place, June 14, in Central Congregational Church, Pawtucket, R. I., of which Mr. Hill is the assistant pastor. Miss Sayles and her father attended services one Sunday at the Central Church, and she was attracted to the young minister. The father died on the anniversary of his inauguration as first mayor of Pawtucket, leaving Miss Sayles an estate estimated at \$10,000,000. She devoted her income largely to helping the poor,

and joined Mr. Hill in errands of mercy. Their engagement soon followed.

— Rev. L. A. Nies, of Stanton Ave. Church, Dorchester, is bereaved in the death of his mother, Mrs. Barbara Nies, of Dallas, Texas, who passed on, June 6. The *Dallas Daily Times*, in announcing her death, says: "Mrs. Nies was noted for her quiet charities and her deep interest in all religious movements and works for the advancement of the race. She was a member of the Tabernacle Methodist Episcopal Church and one of its most valued workers."

— Rev. Joseph W. V. Rich, of Providence, well and widely known as a local preacher, and teacher of the "Rich Bible class," as well as in educational and fraternity circles, died instantly, June 16, of heart disease. He prepared for college at Maine Wesleyan Seminary, Kent's Hill, and graduated from Wesleyan University in 1875. He was principal of the Messer Street grammar school, Providence. He was a very helpful member of Trinity Church, that city, and a prominent Mason and active in the order. The *Providence Journal*

Continued on page 800

Contemptible Contempt

THE better class of our daily journals, we are delighted to see, are making haste to second loudly the recent forcible public plea of Secretary Taft for the immediate modification of our far too drastic Chinese exclusion laws. These laws, which either shut out or unspeakably harass and unjustifiably humiliate Chinese merchants, students, travelers, and officials, have long been deeply disgusting to the entire missionary body and to all others who believe that we should act like a Christian nation in our treatment of other peoples, supposed to be inferior, rather than like a set of small politicians. The laws were made, at the demand of the Pacific Coast Labor Unions, to shut out Chinese coolies; but they were worded so bunglingly that they can be, and are actually being, made instruments of oppression for Chinese gentlemen. If we are not pretty quick in changing this, the verdict of the world and of posterity will be that another so called Christian nation, besides Russia, has been excelled in Christian ethics by another so-called pagan nation, besides Japan. But now that our lucrative trade with China is seriously threatened by the wholly justifiable exasperation aroused among intelligent Chinese over our selfish, stupid policy and our unfriendly, contemptuous attitude, there is very considerable hope of improvement at an early day. What justice and decency have small chance of securing, the love of gain will accomplish.

Some time ago a Christian Chinese woman who had made the long voyage across the Pacific to minister to a missionary's family, was not allowed to land for an hour on our inhospitable coast; and other disgusting applications of our disgusting law have been disgustingly frequent. If it be changed as quickly as possible! The Japanese victories will have a good effect on America, much needed in some quarters, if they help convince our lawmakers that the yellow men are human beings and have a right to be treated as such even if the sand-lot orators of San Francisco want them treated like dogs. The Chinese have done wisely and well in giving America plainly to understand that they must be treated with some respect in our laws if they are to enrich us with their trade. Less politics and more statesmanship, less inhumanity and more Christianity, is clearly the demand of the hour in our legislation.

"YE ARE GOD'S POEMS"

(Poema — EPH. 2: 10.)

PROF. IRA N. WHYTE.

What rhythm majestic, like waves on the shore,
Or morning stars singing in heaven's bright arch,
Or heart-throbs of peoples for progress and right,
When God beats the time for the soul's forward march!

What resonant rhymes when the tuneful soul chimes
With wind-harp and bird-song and storm-roar strong,
And echoes God's voice that makes all things rejoice
As it rolls o'er the earth and the far skies along!

What wealth of suggestion! His least suggests most,
As His sparrows mean care and His roses mean love;
So the finite traits of the marvelous man Hint likeness to God, all knowledge above.

With rhythm and rhyme sings the live poem on,
And thrills with its measure and movement divine.
It sings to itself, but the whole world finds New force and new fire from its every line.

University Park, Col.

AGAIN IN THE HEART OF JAPAN

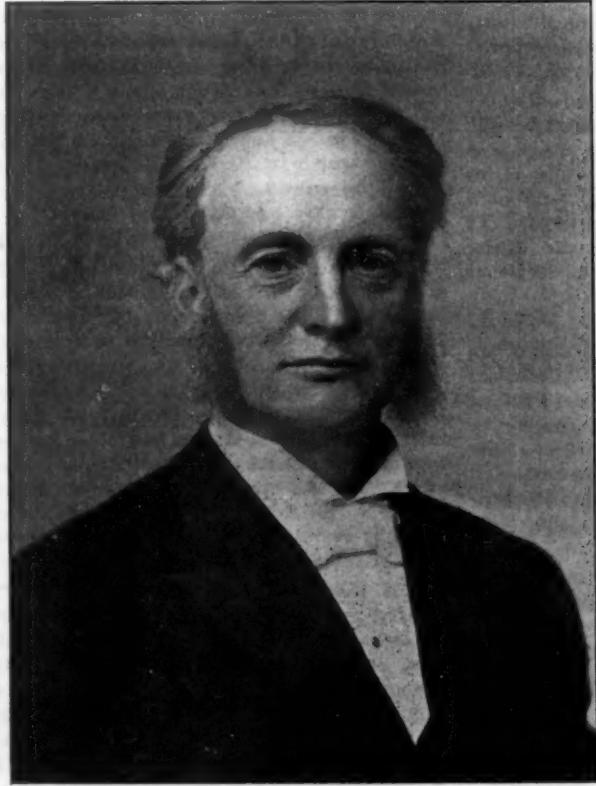
BISHOP MERRIMAN C. HARRIS.

YEARS ago some one wrote a poem on this country, and called it "The Land of Approximate Time." It was so once, but now "time is money" everywhere. Japan is the busiest nation in the wide world. No people work so many hours of the three hundred and sixty-five days, and none so fast, for what they do (and they do everything), they do more quickly than any other race, and on time promptly. Anent their quickness Russia can give graphic accounts. Many have been the hand-to-hand encounters since the war opened. The Muscovites are bigger and stronger, but the Japanese quicker, and so win. In Sendal I met Captain Miura, who is slowly recovering from his terrible wound received in one of these encounters. It was at Liao-Yang. He was with a few men pitted against many Russians. While confronting the men a soldier on the flank ran him through with his bayonet, going through his lungs diagonally. In the struggle the two men fell, and the bayonet broke off, but, getting to his feet, he slew the man who had pierced him, and then with his hand seized the protruding bayonet and drew it out. He told me it was the superior quickness of the Japanese that won the victory. This captain was a pupil of our President Honda of Aoyama College. Modest youth, who would say nothing of his own exploits!

This is a land of contradictions. The people have been at war for over a year, and, as I write, are at it with all their might, but so quiet! The only noise you hear is the "Banzais" given to the departing soldiers at every station. For these heroes the people's admiration is undying. The movement of the masses of soldiers to the front, the coming of tens of thousands of wounded, is so noiseless. All the vast machinery moves without friction, or sound of hammer, or any oaths. There are no such words in the language. How good to be in a land where brutal oaths and rude speech are never heard!

The bearing of the soldiers is modest, dignified, and full of self-respect and confidence. Drunkenness is not in evidence — there is none. If you give a soldier a salute, he will respond with a salute and a bow.

In Sapporo, North Japan, I visited the barracks and hospital in company with C. W. Huett and Dr. Sato, president of the college. We called on the major in charge of the famous twenty-fifth battalion which led the charge on 203 Metre Hill, and suffered fearfully. There were



BISHOP HARRIS

more than 2,000 casualties among the less than 2,400. All the officers save three were killed or wounded. The clothing and swords of two majors who died were exhibited, and in the clothing of one 32 bullets were found. I addressed some words to the wounded heroes, by request. About this time there was an interesting sight now being witnessed all over the empire — the procession of soldiers to the station to meet and receive the ashes of the honored dead. Their bones are placed in a clean box covered with white paper and delivered with ceremony to the family. On the occasion referred to seven hundred boxes were delivered. Scores of young

widows with hair cut in token of perpetual widowhood, were noted in the crowd. How proud they are of the sacrifice made! It will be told to all future generations of the family. I met recently a grandmother whom I baptized a long time ago, and she told me of her grandson who perished at Port Arthur, and how thankful she felt for the honor which God had given her family. Some cannot understand this feeling. Christians and patriots should have no difficulty. Is there anything more glorious than to die for Christ and country?

The strangest fact of all is this: Japan is near the kingdom — nearer than ever before. Though giving herself to the great struggle and the duties of the hour, she has time to listen to the Gospel, to believe, and to be baptized. At first the people — ignorant ones — turned against Christianity because a Christian nation had forced them to war for national existence. Soon this passed away, and now it is wonderful. Christ and His message are welcome everywhere. The conscience of the world, Christian, Jew or Mohammedan, decided that Japan was right, and aligned themselves with her, condemning her enemy outright. The body of missionaries — all foreigners — in Japan were prompt in sympathy and help. Every

American woman has done much for the soldiers — worked many hours, visited the hospitals, and mingled with the leading Japanese women in this work of mercy and patriotism. Whenever you name America here, the face brightens and the eye becomes moist with grateful memories. What America has done for Japan will never be forgotten. The people would make any sacrifice for us. Whenever you praise Japan and say any good thing of her people, each and all will respond: "Yes, we owe it all to America." If my countrymen only knew the depth and sacredness of this sentiment for us, they would be slow to say an unkind word of the bravest nation on earth.

In ten months I have delivered above 70 lectures and sermons in Japanese, visited many cities, dedicated ten churches, witnessed the enrollment of many scores of believers, and had more grateful re-

response to the Gospel message than any man in America could have. It is blessed to give the Gospel to our own people, but thrice blessed to do so in this land of largest hospitality for the great ideals of the kingdom of heaven. The churches are wide-awake, and revivals in many places are proceeding. In Wesley Church, Nagasaki, recently, 31 were baptized. One church in Tokyo baptized 59 in two months. Let America pray for this nation — believe her, trust her to be Christian, and to live according to high Christian standards. She will do it, and honor our faith to the end.

Our President Honda of Aoyama

Gakuin went to Paris in May to represent the Christianity of Japan and the nation at the Y. M. C. A. world's meeting, in May. The like of this has not before occurred in Japan. Japan has conquered Russia, but Jesus has conquered Japan. The nation accepts Him and all the gifts which He brought from heaven.

READJUSTMENTS IN PREACHING

REV. WILLIAM W. SHENK, PH. D.

READJUSTMENTS in preaching are called for by changes in the situations and conditions of life. The development and spirit of an age are sufficiently pathological to determine the remedial type of effective preaching. The redemptive purpose of the blessed evangel is ever the same. There is one Lord, one faith, one baptism. Except, however, the Gospel message reaches men and women in the very circumstances of their lives, with a new realization of Jesus, the preacher fails to make connections between the remedy and the need. Only through the impartation and reinforcement of divine life can the law of life be obeyed.

From the human standpoint, immediate conditions ought to be known with all the accuracy of a critical analysis. It is not enough to cling to the letter of the Word. All advancing steps of divine revelation have illumination and meaning in the Gospel age. We must of necessity become familiar with the incidents, teachings and meaning of the Christ-life as it is reflected in the relations that give it historic form. But only as we are able to penetrate into the Master's angle of vision, and discern the readaptations and transformations effected by Him in the lives of individuals and of society through them, are we liberated from the grave-clothes of a past situation, and able to see what Christ is to us and what He can do for us here and now. It is only as this adaptation of divine ministry is effected, in accordance with our present needs, that Jesus repeats His miracles of grace. These miracles are the natural law of the redemptive process. The old church of tradition and form passes over into the church of the Spirit, with its own peculiar language and appropriate furnishing. In the divine order the persecution and bigotry of Judaism give way to the charity of the sons of God, who are made free in Jesus Christ.

If the Gospel narrative were to be rewritten today, it would be expressed in the figures of speech of the twentieth century. The Gospel should be preached by Christ's messengers as though it were so written. If they are true ministers, they are to be prophets to their own age. The Word, as localized in the temporal forms and relations of historic revelation, presents the Truth to us forever exemplified. The mere letter has to do with these temporalities. They are dead. Hence, the letter kills. But the Spirit that gave form to the temporalities ever lives. The conditions of civilization and customs of peoples are ever changing. These are the psychological situations into which the Gospel is intended to enter, with all the Spirit realization and liberating power of a new Advent. Only so is there the Incarnation for us, and a tangible Christ.

Christ was the divine fashioner of all

the redemptive situations in the revelation process. All grades of human development, into which the divine corrective has entered for teaching and the formation of character, are just as much with us today as at every step of the unfolding of the human family into its race proportions. Human nature carries its equivalent capital stock of raw material to be worked up into rational and spiritual form. Jesus seeks the open door on the plane of the humblest. He reaches all planes. But all planes that He enters are broken through for an ascent into larger life and clearer light. All situations in which he becomes an active force take a reconstruction for righteousness. He is ever creative, in the fashioning of new lives and the extending of His kingdom on earth, while He is redeeming His own. In fulfillment of the Father's will, His Spirit is the subjective power in us working out to the objective expression of a divine beauty and character. Wise are they who have insight into the Spirit of Truth, so that they may learn the mind of Christ in every new phase and condition that confront them. In their hands the eternal salvation finds immediate application to the needy, who, like the blind, the sick and burdened, came to Jesus for healing and relief.

Twenty centuries have elevated us to a great vantage-ground in the enlarging of the heavenly kingdom on earth. It is human weakness and blindness that would coerce the larger life, with its broader charities, its increased reasonableness, its more conscious grasp of righteousness, into the dead mechanism of a form of words or custom that served in other days, and that for the disciples of those times were the very expression and manifestation of the life of God. Creeds have purpose and meaning only as they are interpreted in harmony with contemporary and parallel stages of development. Our forerunners who have long since passed on to the Father's house are now far ahead of us in the knowledge of divine things, and they would not have us return to the imperfections which they laid aside in the tomb as they went home. Greater light is ever breaking from God's Word, as there is the enlarging of the kingdom in our hearts.

To be faithful to the fathers is to be faithful, not to the dead, but to the living. The "power that makes for righteousness" has done something since God was manifest in the flesh. We are to live in the same Spirit that unifies all God's children. But we are to live in the range of the larger life of the something of the realized kingdom. The coming kingdom is pushing back the horizon of human vision, refining away our animal crudities and selfish individualism, and saving to us all that is good and true in the experience of life, preserving and glorifying the lesser in the greater life.

The life of Christ is becoming racial in a world brotherhood. This is the Gospel of His person and work made new in the "greater works" of His disciples. Readjustments in our preaching are the living utterances and adaptations made necessary by Christ's enlarging kingdom, which is ever taking on nobler and more divine form. His Word is having Incar-

nation in flesh and blood. His words through His "brethren" should have spirit and life. The preacher can be inspirational only as he is in the vanguard of that knightly host that is taking the world for the eternal King.

Lowell, Mass.

AS SEEN THROUGH A MINISTER'S GLASSES

VII

REV. EDWIN ALONZO BLAKE, D. D.

CONFERENCE seen through a minister's glasses four thousand miles away looks very queer. He has not the heart-flutter that accompanies that awful hush which precedes the reading of the appointments, but there is nevertheless a feeling of uncertainty which only an itinerant preacher ever realizes. What if they should — and it is in their power — what if they should change me? Then comes the feeling, "Who cares?" for all things work together for good to them that love God and are called according to His purpose. One great difficulty your correspondent has always found is to make himself believe that some roads which he has by force of circumstances been compelled to travel have been thus ordered of the Lord. As he looks at it this time, however, the star of hope seems to have remained in the same place.

I have been enjoying a great privilege in seeing

Constantinople.

I shall never forget the college song we used to sing, now more than thirty years ago, at old Wesleyan. I wonder if they sing it now. "C-o-n, with a con, s-t-a-n, with a stan," etc. There are no boys on the footstool who can surpass college boys in song, and old Wesleyan's boys stand at the head — I hope. Speaking of colleges calls to mind the two or three which I have visited during my trip. I feel as much at home among such men as in any place on earth. They all look about the same, and, if I mistake not, do about the same things and entail about the same amount of anxiety upon their professors; but at last they come out right, sorry for having transgressed, and willing to be forgiven.

But I began to tell about this city of "New Rome," as it was termed at its foundation more than sixteen centuries ago. Here it is today, seated upon its seven hills, and for beauty of situation cannot be excelled. Had it the proper government, one that cared more for the aggrandizement of its people than for that of miserable ruler, one that would encourage thrift and enterprise in business, there is every reason to believe it would be difficult to surpass this City of the Golden Horn. The Sultan's palaces are beautiful to look upon, and he seems to possess a considerable number, although (if reports are to be credited) he rests uneasy in any one of them. The streets are narrow and filthy, filled with dogs that, without home or care or ownership, go limping about the streets, the supposed scavengers of this great city. But even this is denied by some, who claim they are more harmful than beneficial. This, however, I somewhat doubt. Standing beneath the magnificent dome of St. Sophia, that ancient Catholic church, I could but feel that, whatever may be the opinion of some of the HERALD readers, I hoped the time would come, and at no distant day, when Christian hands would again possess, and Christian songs again resound through its noble arches. The Christian devices were once obliterated, but somehow through the golden covering

he cross is reappearing" — prophetic of the time when Christianity shall peacefully triumph over all. There is much, no doubt, in Mohammedanism that is true — the worship of the one true God and their strict adherence to some of the Old Testament truths — but when we come to judge it in the light of its influence upon humanity, its degradation of woman, its sapping of the life of so much noble manhood, it has little to commend it. No one can visit this city without marking the extreme grace and beauty of its minarets — in marked contrast to those of other parts of the same country which we have visited.

But that which impressed me most in this ancient city was the preaching of

John McNeill.

of Scotland. He is not a stranger to America, and is a special friend of Boston Congregationalists. He spent a week among the churches at the Golden Horn, or rather among the missionaries who had gathered there from all parts of Syria. The Dutch Chapel had been kindly tendered the missionaries for the Sunday morning communion service, at which Mr. McNeill was to preach and to administer the communion. What a simple, kind, clear, forceful preacher the great Scotchman is! The little incident of Thomas' lack of faith was his theme, and if any one present went away feeling he had not been thoroughly fed and strengthened by what had been said, he must have been asleep or in some other way made impervious to the masterly blows dealt by the great preacher. Though talking ostensibly to missionaries, the chapel contained many tourists and resident Christians, besides a number of the students and professors of Robert College; but whoever the person — minister, college professor, student, resident, tourist or mission worker — each must have felt that the day was well spent.

Robert College

is another thing which must impress every visitor to this remarkable city. More than fifty years ago, Cyrus Hamlin, a young man, came to this field as a missionary of the American Board. Feeling as well as seeing the necessity of education among the Sultan's subjects, he set about the formation of a school. A member of that board told me of the consternation awakened by this rash act. One of their number was commissioned to sail for Constantinople to labor with this missionary of strange ideas. It will be recalled when Ziegenbalg, the great German missionary to India, sent home the manuscript of a book which he had written on comparative religions, that those coming in the future as missionaries to India might the better be aware of what they would be compelled to meet, the German society refused its publication, saying to Ziegenbalg: "We sent you to preach the Gospel to the heathen, and not to study their religions." Something similar was said to the resolute, far-seeing Hamlin, but rather than retract his position, he withdrew from the Board and worked at his own charges. Dr. Matthews, a Congregational minister and the conductor of our party, told us several most interesting things about this same Dr. Hamlin, the founder of Robert College, which would be interesting to any young man who is struggling against discouraging odds to accomplish a given purpose. It would be well for our Methodist boys and girls to read the life of Dr. Cyrus Hamlin, which can be obtained at the Boston Congregational House. Here on one of the most magnificent sites in all the world, surpassing probably that of our own Cornell, is this monument to the splendid endeavor of this noble Christian man. It was near the sunset hour when, in company with two or

three others, I visited this magnificent spot, and I never shall forget it. It stands on a romantic and historical eminence 300 feet above the Bosphorus between Bebek and Rumili Hissar. It was named for a Mr. Robert of New York, who gave largely for its support, and is in some way, we believe, affiliated with the University of the State of New York. It is admitted on all hands that it has exercised a marked influence on the educational progress of Turkey. This, together with the Girls' College across the Bosphorus at Scutari, promises much for the future good of this great empire.

The American Khan.

or Bible House, also is something to be visited. Mr. McNeill preached there the afternoon we visited it, and although it was through an interpreter, and much of his Scotch pleasantry and fine passages were somewhat weakened, it was a telling discourse worthy of the great man who uttered it. The publishing business of this house is extensive. The Holy Scriptures are here published in all the languages of the empire, and tracts as well as a large assortment of text-books for the schools are printed in Turkish, Armenian, Armeno-Turkish, Greco-Turkish, Greek and Bulgarian. Four weekly religious newspapers, and four monthly illustrated children's papers are here published, subjected, of course, as are all other publications, to the censorship of the Ottoman Government. This institution merits the confidence of all Americans of whatever denomination as a part of the great American Bible Society.

These are some of the influences which are at work in the Orient for the salvation of the race there; and though they may be as the little stone hewn out of the mountain, they will in time fill all that part of the earth. My glasses thus see it, and may God hasten the day!

CALIFORNIA NOTES

"SAN JUAN."

MANY young Methodists of the East will soon be traveling westward to attend the Epworth League Convention at Denver. It is no small pleasure to travel half-way across the continent and back. But it will be a mistake, for those who can possibly afford the time and the small relative extra expense, not to continue the journey to the Pacific Coast. The really great "wonderlands" of the country are west of Denver. If possible, a ticket should be secured in Chicago, via the great Santa Fé system, through to San Francisco. This trip would take the traveler through the unique villages of the Pueblo Indians, and make it possible to visit a number of the "greatest things in the world." That interesting writer of the West, Charles F. Lummis, says: "I believe there is and can be no dispute that the term, 'the biggest thing in the world,' applies literally to several things in the immediate region of the Grand Canyon of Arizona Probably no other equal area on earth contains so many supreme marvels of so many kinds — so many astounding sights, so many masterpieces of Nature's handiwork, so vast and conclusive an encyclopedia of the world-building processes, so impressive monuments of prehistoric man as what I call the Southwestern Wonderland."

The Canyon itself is two hundred miles long, thirteen miles wide, and a mile deep. The petrified forests are the largest and most beautiful known. In this region is the largest natural bridge in the world, two hundred feet high, with a span of over five hundred feet; the largest variety and display of geologically recent volcanic

action in North America; the largest and most impressive villages of "cliff dwellers" and "cave dwellers."

The next region of interest, after leaving the Grand Canyon, would be Southern California. Your correspondent need not write of its possibilities. It has been thoroughly advertised, and the average citizen of the South insists that it is "necessary to exaggerate in order to tell one-half the truth." Leaving Los Angeles for the metropolis of the Pacific Coast — destined to become the third city of the world during the present century — a side trip can be taken, at little expense, to the Yosemite National Park, where are the oldest and largest living things in existence — the *sequoia gigantea* trees. Some of them are over one hundred feet in circumference, four hundred feet tall, and seven thousand years old. The valley proper, which is but seven miles long and two miles wide, is said to contain more of beauty and grandeur than any other like area.

After reaching San Francisco, neither your interest nor the country will be exhausted — nor your purse, we hope. From this city a number of routes will attract you. You may continue to Portland and visit the Exposition, and then return East via the Canadian Pacific or the Great Northern. If the latter is selected, a trip to the Yellowstone National Park will be possible. Or you may return via the Southern Pacific to Salt Lake City, and take the scenic Denver and Rio Grande route. If one wishes to save expense upon these trips, he need not hesitate to travel in what are called the Pullman Tourist Sleeping cars. They are comfortable and clean, with all the accommodations found in the regular sleepers, and the extra fare is about one-third that of the regular Pullman car. They have the advantage of being cooler than the regular sleepers, being upholstered in rattan. Everything is provided the same as in the other cars, but of a less expensive character.

Mr. F. W. Prince, ticket agent of the Santa Fé, and an active member of the Methodist Episcopal Church in San Francisco, has been giving a delightful and entertaining lecture, illustrated with stereopticon and moving pictures, on "Halfway Across the Continent and Back," in a number of our churches. He will attend the convention at Denver, and, if he gives his lecture there, every one from the East will be wise to hear him and see his pictures.

Definite arrangements have been made for an evangelistic campaign in San Francisco next January or February, under the direction of Mr. Chapman and his laborers. The city churches are practically united in this work. Committees have been appointed, and plans are being perfected to carry on the services to the best advantage.

The University of the Pacific conferred the honorary degree of Doctor in Divinity upon two members of the California Conference at its recent Commencement — Rev. A. H. Needham, pastor of the Methodist Episcopal Church in Alameda, Cal., who is a graduate of Northwestern University and of Garrett Biblical Institute, and Rev. A. C. Bane, pastor of Howard St. Church, San Francisco, an alumnus of the University, graduating in the class of 1880. If the custom of giving honorary degrees is to be commended, the trustees of the University of the Pacific have made no mistake in selecting these men for the degree.

Rev. Clarence Reed, formerly of the Illinois Conference, and who spent last winter

in Boston taking work in Harvard University, is now located in Berkeley. He will continue his studies during the coming Conference year in the State University.

The California Conference has two representatives on the program at the convention to be held in Denver next month — Rev. W. S. Matthew, D. D., presiding elder of San Francisco District, and Rev. C. K. Jenness, pastor of our church in Berkeley. It was undoubtedly felt that the General Conference last May in Los Angeles was quite enough honor for the Southern Conference, as we are loth to believe that there are not some capable men in that Conference; and men, not sections of course, rule in the making of programs.

Rev. S. D. Hutsinpiller, who came to First Church, San José, last fall, has had a successful year. On May 26 the ladies of his church gave a banquet to the Methodists of Santa Clara valley. Over three hundred persons were present. The general interests of the church were discussed by prominent laymen and ministers. The success of the gathering was largely due to the pastor, Dr. Hutsinpiller.

Bishop J. F. Berry, who is to preside at the coming sessions of the California Conferences, will receive a very cordial welcome. He is not a stranger on the coast, and has made in the past a great many friends. He will find the work of the California Conference very pleasant this year. There will be few changes and no trouble. A year hence it may be different, as at that time two presiding elders will change because of the time limit.

Riverside, Cal., has a hotel proprietor whom Methodists should know about. It is Mr. Frank A. Miller, of Glenwood Inn, one of the finest hotels of the tropical south. Recently, he invited all the pastors of Riverside County to bring their wives and spend a few days as his guests. From May 22 to 25 they enjoyed the delightful hospitality of Mr. and Mrs. Miller. The mornings were devoted to a "Pastors' Bible Conference," and the afternoons to tally-ho rides to various points of interest. The conference closed with a fine banquet.

Dr. George B. Smythe, missionary secretary for the Pacific Coast, continues active and successful in the great work which he represents. Since January he has traveled over eight thousand miles in the interests of the Missionary Society. He has recently been working in the Puget Sound Conference, where he reports an excellent spiritual condition in the churches. He thinks that there have been over three thousand people converted in that territory since the first of the year.

The Commencement exercises of the San Francisco National Training School for Deaconesses were held May 28 and 29. The annual sermon to the graduating class was preached by Rev. A. C. Bane, D. D., pastor of Howard St. Church, at Simpson Memorial Church, Sunday morning, May 28. The graduating exercises were held Monday evening, May 29, in Grace Church. There was a large attendance. The seven graduates each read a thesis on the phase of social work in which she had been specially engaged during the past six months. These theses were of a high order, and would do credit to the graduates of any college. The writer heard a person who had attended the Commencement exercises of the State University say that, as a whole, they were superior in thought, composition and de-

livery to the addresses of the graduates of the State institution. These young women are in demand by the churches; yet the demand will be increased many fold when the real value of their work in a city church is realized. No church with a membership of over five hundred can afford to do without a regularly employed deaconess. Dr. E. R. Willis, president of the school, and all those associated with him, are to be congratulated on the good work being done. At the Commencement exercises he very gracefully and justly paid a tribute to the first president and organizer of the school, to whom the school owes so much, the late Rev. J. N. Beard, D. D. It is pleasant to know that one of his daughters, Miss May Beard, was one of this year's graduates, and will enter the work immediately.

LIVE IN THE SUNSHINE

Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illumine.

Live in the brightness, and take this to heart,
The world will be gayer if you'll do your part.

Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.

Live where the joys are, and, scorning defeat,
Have a good-morrow for all whom you meet.

Live as a victor and triumphing go
Through this queer world, beating down every foe.

Live in the sunshine, God meant it for you!
Live as the robins and sing the day through.

— MARGARET E. SANGSTER, in *Everywhere*.

THE HIGHER CHRISTIAN LIFE

REV. B. SHERLOCK.

IN ZION'S HERALD not long since, Rev. James Mudge, D. D., said: "The Methodist Church has lost the leadership of the higher Christian life, because she has worshiped tradition rather than truth." "Whoever will accurately define his terms, and then persistently use them with a single meaning, has the key to the situation."

There is a far better way than the using of traditional formulas which do not fit our times, or, on the other hand, making attempts at perfect definitions. Every one acquainted with the evolution of metaphysics knows how futile is the effort to keep the human intellect on the lines of any definition of what is abstract in its nature. Instead, therefore, of either of the courses mentioned by Dr. Mudge, let us look at facts. The facts that rule this matter are the epoch occurrences chronicled in the New Testament, and certain utterances of Christ that show the true significance of those facts.

The first fact is the message brought by the angel to Joseph who was the husband of Mary, the mother of Jesus, giving His name and revealing the character of His lifework: "His name shall be called Jesus, for it is He that shall save His people from their sins" (Matt. 1: 21). Attachment to Jesus was to be abolition of sin in those so attached. He that failed to attach himself to Jesus would not be saved from his sins. This was afterwards asserted by Jesus himself (John 8: 21-24). Jesus lived himself without sin, He described and denounced

sin in all its forms, He invited men to come to Him that they might be saved from their sins. He suffered martyrdom because of the attitude He maintained toward sin. In God's plan that martyrdom became the propitiation for the sins of the whole world. His most intimate friend said of His death: "The blood of Jesus cleanseth us from all sin." And again: "Whosoever abideth in Him sinneth not." One who received his theology directly from Him said: "Reckon ye also yourselves dead indeed unto sin." The strong figure of death used by Paul shows that the deliverance from sin is not partial, but perfect. It is clear, therefore, that Christian life in its basal experience is salvation from sin.

If the angel that spoke to Joseph had full prevision of the Pentecostal gift, then his words included not only the deliverance part of salvation, but the enrichment also. The gift of the Holy Ghost, who came upon "the Jew first" at Jerusalem, and came very soon afterward to the Samaritans (Acts 8), to Saul of Tarsus (chap. 9), to Cessarean Gentiles (chap. 10), and to Ephesian disciples (chap. 19), was bestowed on persons already saved from their sins. That gift endowed them with wisdom, love and power to do the whole will of God, transforming them into saints, philanthropists, and evangelists. Deliverance from sin was provided for by what Jesus did as a man while on the earth, but the gift of the Holy Ghost was poured out from heaven, when Jesus had been glorified (John 7: 39). He who wishes to know what value is in the gift of the Holy Ghost should read Christ's words in John 14: 16, 17, 26; 15: 26; 16: 7-15; Luke 24: 49; Acts 1: 8, and John 7: 37-39. These passages take but a few minutes to read, and all the immense benefits indicated by them took but a moment or two to be received by the people above mentioned. But be it noted that the Spirit was definitely accepted by them. That which resulted was the *normal* Christian life, for Paul, speaking for the whole church of those days, says: "In one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit" (1 Cor. 12: 13). By Christ's own arrangement, then, there is no lower Christian life allowable than that which is the inevitable outcome of being filled with the Spirit. To be thus filled is as free to the believer as pardon of sin is to the penitent seeker.

This gift was offered by apostles and received by believers at the very beginning of their Christian career. It is never spoken of in the New Testament as an after "attainment," which is very desirable but not indispensable. In John the Baptist's estimation it was the one great specialty about Jesus by which Jesus exceeded himself. That the Evangelists shared the Baptist's view is evident, for all four of them record those words of his (Matt. 3: 11, Mark 1: 8, Luke 3: 16, and John 1: 33). Only one of them tells what John said of Christ's relation to sin.

The leadership of the Christian life will fall into the hands of any modern church which will present definitely the indwelling of the Holy Spirit as indispensable to Christian life, and which will offer Him as Peter and Paul did at the beginning of the Christian career.

Toronto, Can.

THE FAMILY

THE OLD KITCHEN

FREDERICK M. COLBY.

The world is full of pictures—
They touch the hardest heart;
They cheer our saddest moments;
Grand lessons they impart.
Great artists tell their story
With all their faults sublime,
And once, whenever painted,
They're models for all time.

But there is one bright picture
I never saw portrayed;
Though in my mind it lingers
Like dream or serenade;
'Tis of a quaint old kitchen,
With woodbine by the door,
And, shining through the windows,
The sunlight on the floor.

A dresser in the corner
Holds polished plates aglow;
A woman by a cradle
Is singing soft and low.
And by the cheerful fireside
Are children at their play,
While the old clock from England
Ticks fast the hours away.

In dreams I see the firelight
Burning with cheery glow,
And hear my mother's crooning
With voice so soft and low.
Aye, dearer than the picture
Limned by the painter's art
Is that of mother's kitchen,
Whose memories fill my heart.

And there hangs grandpa's musket
He bore at Bunker Hill,
And snowy heaps of lambs' wool
Just carded at the mill.
The kettle's o'er the embers,
The sparerib's on the spit,
And grandma reads her Bible
By light of tallow dip.

From the wide, cheery chimney
The warm hearth-fire streams bright,
Where gather the home circle
At coming of the night.
I see them there communing
As in the long ago,
The music of their voices
Comes back with rhythmic flow.

And so this old time picture
Still hangs in Fancy's hall,
Its colors ever brilliant
Against the faded wall;
And there 'twill live forever,
'Mid misty scenes of yore,
Though strangers' feet now echo
Upon that kitchen floor.

Houses must be turned into homes—not dens where self respect, decency and purity are continually outraged. It is well that the church has been called on to confront the problem. . . . The *house* must be turned into a *home*. I have known it to be so, that the more house the less home. A young couple who began life in a little villa were as happy as they were poor. But they grew rich, and moved into a West End mansion. It is not half such a home as they began with. You must have a home maker, and when the church sends out home makers she is working surely for the homing of the people. A young man comes into the house of God, receives the Word, receives the remission of sins and the gift of eternal life. He sets up a little home, and he becomes one of those who keep the life of the nation green. A gay and thoughtless girl comes into one of your meetings and yields her heart to the Son of God. She goes forth to be a true, tender, brave woman—a home-maker; a home-maker on earth, and truly through all eternity a home maker. There is no way so quick and easy of homing the people as to send out home-makers, and if the church fails in that, no political or social success will strengthen or forward the kingdom of God.

It is God who can aid the slums. There are very poor people in London, but I do not believe we have any people poorer than or so poor as the little knot of forgotten Jews to whom Jesus said in Palestine long ago: "Come unto Me all ye that labor and are heavy-laden, and I will give you rest." A great lawyer once remarked that he never liked the pictures of little children coming to Jesus, because in the pictures they were so ruddy, so happy, so comfortable-looking. He thought that when Christ, the Everlasting Father, took the children to Him, He received to His embrace only the poor, pale, starved, ragged, half-naked children, and smiled over them. He still receives them. And you and I have a Gospel to preach to the poorest, and the neediest, and the hungriest that comes within the reach of our voice. If they receive that Gospel that healthy condition will be continued, and they will learn to live undefiled in these conditions. Though to live undefiled were a miracle, the grace of God can perform that miracle. There is vice in London; but what goodness, what faith among the poor! A very shrewd observer who has written recently a book on London says: "That fierce craze for keeping children straight is an almost universal note of undiminished passion amongst mothers of the very poor." A fierce craze for keeping children straight! Let us thank God, and take courage.

For many, for most, the church is a second home—a home for the multitude. They have a human right to it. The church is a refuge for the lonely, and many of them are old. I have read this: She was sixty years of age and seamed with smallpox. In every seam the dust and smoke of London had left a stain. She had had a life of labor. She had had children; some were laid behind her as well as before her. I do think she had asked the universe why it had given birth to her. She had no strength, but she crept quietly in, and she was so happy. She had none to help outside, but she found it in the house of God. "My house," said Jesus, "shall be called a house of prayer."

The churches should provide places for

Thoughts for the Thoughtful

The Homing of the People

Selections from a sermon by REV. W. ROBERTSON NICOLL, LL.D., in Queen's Hall, London, from the text: "And they went every man to his own house; but Jesus went unto the Mount of Olives."

TAKING up her task, the church is confronted by the intolerable conditions in which multitudes of the people have to live their lives. The social problem has come to the front, and will remain there. I want to impress two points: First, that the church should speak, not of the "housing" of the people, but of the *homing* of the people; and, next, the church of God is not so much the *home* of the people as the *home maker* of the people. When we turn to our Lord's life, we learn the church's duty. Our text shows us the homeless Christ. The disciples had their homes to go to; houses perhaps of mud and clay, but homes in spite of that. But He, with that infinite separateness which was ever and anon upon His relations, "went unto the Mount of Olives." "He had not where to lay His head."

He knew the heart of the stranger. He began His earthly career in a manger. He ended it on the hard bed of the cross. But Christ had an earthly home in Joseph's cottage. It was very humble, but all we can read or imagine shows that it must have been very happy. The Holy Child cast the mantle of His radiance over all His surroundings. . . . This was revealed in the words of Mary at the beginning of His ministry, at the marriage at Cana. What did she say? "Whatsoever He saith unto you, do it." Mary came up from the happy home where she had lived with Him all those years, and she said, "Whatsoever He saith unto you, do it." Does the

house need to be a great house in order to be a home? No. It may be very little rent, but the best home, and those who pity its poverty do not understand. A poor scholar living in a garret once replied to a person who had compassion upon him: "My dear sir, you would not pity my present condition so much if you had seen the cottage in which I was born, and where my father and mother lived and loved each other, and died poorer than on their wedding day."

Then for a time Jesus had a home in the church. As a child He was taken up, and worshiped in the synagogue. So truly did He love the Temple that as a boy He desired to "dwell in His Father's house all the days of His life." There the wrath of the Lamb was manifested when He scourged them out of the Temple, saying: "My house shall be called a house of prayer for all, and ye have made it a den of thieves." So at last His thoughts turned to the home above—the house that was His home before all the world—the house that He was to prepare—the home of His redeemed people.

Every thoughtful observer has seen that the home is threatened in our days, and that the home must be defended at all hazards by the Christian Church. The family is to Jesus an indispensable unit. Its foundation is laid in the pure, severe and final law of marriage. The home is to be a part of marriage, and not under the control of temper or unbridled and shifting disorders. It is to be a refreshment to all who live in it—their blessedness, their peace, their reward, and their discipline.

There must be a home within the house.

rest and recreation, for amusement, for the happy friendships which may ripen into love, for the meetings from which sweet and pure homes will be made in the future. But when I say that, I want to say that when there is a first home that home has its claims. It is not the duty of Christian people to be always going to meetings, but to find their happiness by their own fireside. It is there the intimacies are formed that grow into the strength that defies the world and death. It is there that the principles of the unselfish Christian character are learned as they are learned nowhere else. Life is low down, and death is at the door when the people in the family turn to each other and say, "Where shall we go to-night?" Not even the church can safely be a rival to the home. But it is a clear duty of the church to be both home and church to those who are homeless.

* * *

One brief word about the church-homing of the people when all the earthly care and labor and strife are done. They say, nowadays, that there is not that desire and craving for immortality; they say that they are sure it is dying down. Well, if it dies down it will die down because we have lost the power of loving. If we love Christ and if we love our own as we should love them, we shall desire to live with them forever. But I do not think the desire for immortality will die down in London. Men in London are fighting the battle bravely in their offices with a smile on their lips, all the time wishing they were well out of it and at peace forever. How many of us have cravings that never will be stilled, though we do not talk about them. There was one who had acquaintance with bereavement, and she was asked if she ever received intimation of the presence of those who had parted from her. She replied: "I sometimes feel a drawing." There are plenty of you here this morning who know what that means. Your heart is far away in the spiritual city. I remember the great Bishop Simpson was preaching one day about heaven. People were not listening very well. But suddenly they heard the cry of a father's heart — a bereaved father's heart — "Oh," said he, "what would heaven be to me without my Willie? What would heaven be to me?" It is not that we want them back. They are with Christ. They are at home, and we are content to leave them with Christ and to go to them. But in London men and women do feel themselves strangers on earth, and life for them is the path of death — little deaths and great deaths; but what of that if the homeland is calling us to its bosom and if Christ is waiting to receive us?

* * *

If the church is to home the people, many must be content to sacrifice their earthly homes, and like St. Paul to be lone on land and homeless on the water. It is told of St. Francis Xavier that he was journeying once from Rome with the Portuguese ambassador on his way to Lisbon where he was to embark on his missionary voyage to the Indies. When passing through the Pyrenees they entered a fertile valley and saw in the distance the towers of the Castle Xavier, the ancestral home of the Xaviers. The ambassador proposed to halt that the missionary might bid farewell to his home. "With your permission, sir," replied the saint, "we will pursue our journey. My home is in the place where it shall please our Lord to call me. I have given up my earthly home to Him." "Ye know the grace of our Lord Jesus Christ who, though He was homed, yet for our sakes became homeless that we through His homelessness might be homed."

HE FOUND TIME TO DIE

There was an old fellow who never had time
For a fresh morning look at the Volume
Sublime;
Who never had time for the soft hand of
prayer
To smooth out the wrinkles of labor and
care;
Who could not find time for that service so
sweet
At the altar of home where the dear ones
all meet,
And never found time with the people of
God,
To learn the good way that the fathers have
trod:

But he found time to die.
O, yes!
He found time to die.

This busy old fellow, too busy was he
To linger at breakfast, too busy was he
For the merry small chatter of children
and wife,
But led in his marriage a bachelor life;
Too busy for kisses, too busy for play,
No time to be loving, no time to be gay;
No time to replenish his vanishing health,
No time to enjoy his swift-gathering
wealth;

But he found time to die.
O, yes!
He found time to die.

This beautiful world had no beauty for
him;
Its colors were black and its sunshine was
dim.
No leisure for woodland, for river, or hill,
No time in his life just to think and be
still;
No time for his neighbors, no time for his
friends,
No time for those higher, immutable ends
Of the life of a man who is not for a day,
But, for worse or for better, for ever and
aye;

But he found time to die.
O, yes!
He found time to die.

— Amos R. Wells.

FINDING HER PLACE

WILLARD N. JENKINS.

MRS. EASLER came into the sitting-room with a look of dissatisfaction on her face. Her husband, glancing at her over the top of his newspaper, concluded that something had certainly gone wrong, and after a few moments he gently asked:

"What is the matter, dear, so early in the morning?"

"It is nothing new, Fred. I have been thinking for days that we have been slighted since we united with the church here. The people are cold and exclusive."

"And yet you thought them pleasant at first!"

"Oh, they are pleasant when I meet them at church. Even that wealthy Mrs. Langley troubled herself once to inquire how I liked Camden; but she has never called, and with her carriage that would not be difficult."

"Perhaps it would not be easy, dear. I understand that her health is delicate, and with her family and large house she must have many cares."

"You will find excuses for all, Fred; but I know that we have not received proper attention since we came to Camden. If we had been rich instead of comfortable on your salary, they would doubtless have made much of us. I do not intend to make advances, for the rules of society must be observed."

"By the way, Annie, is not this afternoon the time appointed for the ladies to meet at Mrs. Dow's and sew for the poor family down on Water Street?"

"I believe so."

"Are you going?"

"Certainly not. Mrs. Dow has never called on me."

There was a short silence, and then Mr. Easler put down his paper, and, rising, said tenderly:

"Annie, dear, I must go to my work now; but before I go I want to ask you to consider two things: Will you honestly look about you and see if God has not given you something to do among this people where He has placed your life, and then will you consider on your knees the question of going to Mrs. Dow's to help in the work for that unfortunate family? For, dear, we are followers of Christ, and His little ones are all around us, in need of sympathy and help."

Then he left her, but Mrs. Easler did not linger long in the bright, flower-scented room. She could not refuse any request from Fred, coming in that tone. In her chamber she sought earnestly for wisdom, and it was not denied. When, with a lighter heart, she came down from her communion with God, her one maid, Mollie, met her and began earnestly:

"Mrs. Dalton's Nora is in the kitchen, ma'am. She says her missus is very bad this morning, and she came over for a drop of camphor if you have it to spare. Theirs is out."

"Is Mrs. Dalton sick? I did not know it."

"It's neuralgia, ma'am," explained Nora. "She has bad spells, and this seems to be the worst of all."

Mrs. Dalton was one of the nearest neighbors. Mrs. Easler had been much pleased with her in her first call, which she had promptly returned, and had then wondered and been hurt at not receiving another. "And she has been suffering and could not come," she thought now. "I will go to her; perhaps I can do something for her comfort."

Half an hour later, she was admitted to the darkened room where Mrs. Dalton was reclining on a couch.

"How kind you are to come to me!" said the invalid, gratefully. "I had been thinking about you, and wishing you would come in. I have attacks of neuralgia lasting a week or more, and I get very lonely and nervous. Just now there is such a throbbing in my temples that I can hardly see."

"Let me do something for you," said Mrs. Easler, eagerly. "I have not had much experience in sickness, but I can at least bathe your head."

"You have done me a great deal of good," said Mrs. Dalton, when, at the end of an hour, Mrs. Easler rose to go. "The pain is not so severe, and I can bear it better by having this friendly call. I am comparatively a stranger in the place myself, and I often long for the home faces I assure you that I intend to be neighborly as soon as my health will permit."

Once more on the street, Mrs. Easler met Mrs. Kinney, the pastor's wife. The two ladies exchanged kind greetings, and then Mrs. Kinney said:

"I am on the way to the home of a poor family by the name of Duncan. The husband and father is a cripple, and the little boy fell and broke his arm yesterday. There may be something that I can do for the poor mother."

"Oh, let me go with you!" cried Mrs. Easler, impulsively.

"I shall be very glad of your company, my dear."

So they went together, and in discussing the methods by which they could assist the Duncans, Mrs. Easler forgot that Mrs. Kinney was almost a stranger. She did indeed remember that she had called the people of Camden "cold" and "reserved," and decided that she had been as much in fault as anybody.

It was a little past the appointed hour when Mrs. Easler stepped upon the piazza of Mrs. Dow's elegant home. The lady of the house saw her through the screen door and came forward to meet her.

"Mrs. Easler, this is very kind of you. I should have called on you long before if it had seemed possible, but I assure you that I do not intend to delay it much longer."

Mrs. Easler felt a little better at this public apology; it made it easier to believe in the others. When she was seated among the busy workers in the parlors, and found herself in an atmosphere of comfort and pleasant tones, she felt that she was really a part of the working force of the church. Besides, her fingers were skillful, and she soon found that their cunning could be a help and blessing here. "I don't know how we've managed before without you, I'm sure," were the parting words of one sweet-faced woman—and such partings are pleasant.

"I must run in and tell Mrs. Dalton all about it in the morning," was her thought, as she passed her neighbor's door. So was the circle widening.

When Mr. Easler glanced at his wife's bright face that night and asked, "Any calls today, Annie?" he was met by a ringing laugh and the answer: "No, but I've been making them myself." Then she related the story of the day, finishing with the words: "I think, Fred, that I'm finding my place."

Years have passed, and Fred Easler and his wife are ready workers, not only in the church, but in every cause in which they can serve their day and generation. And when Mrs. Easler finds young friends going into a new home or church, she gives them counsel like this: "Don't think that you must wait for the people to take you on trust, or to give you warmest greeting without knowing that you care for it or are worthy of it. Expect to give all along the way as well as receive. If you have any gift or talent that you can employ for Christ's sake, lose no time in using it among His children, and rest assured that the loving hearts of His own will not misunderstand you."

Sprague's Mills, Maine.

The Disagreeable Guest

"MIRANDY'S visits always sort of make me think of mosquitoes," said Aunt Hannah, thoughtfully, when the guest of the day had departed. "She always buzzes in on you just as cheerful and social like, takes her bite of whatever you have to offer, and goes singing on her way as if she had done her duty; but you find you have a dozen stinging, burning, uncomfortable spots left as a reward for your hospitality. Your receipt for pickles isn't noways equal to Mrs. Smith, you've been cheated in your new parlor carpet, your fall hat isn't very becoming after all, and hardly any of your friends are as good as

you've always thought 'em. There's a drop of poison most everywhere she happened to light—nothing but little bites, but they burn and sting, and upset all your comfort. It does seem as if mosquitoes ought to have a monopoly of that kind of business without human beings taking it up." — *Forward.*

BOYS AND GIRLS

HOW THEY PLAYED "DRAGON"

Little Ah Lee and little Oh Me
Played in the shade of a mulberry-tree.
Said little Ah Lee to little Oh Me,
"A terrible dragon I'm going to be,
And I'll catch you and eat you up, little
Oh Me!"

"Please don't, and I'll give you a rose-bud," said she.

"But dragons don't care about rosebuds," said he.

"Then I'll give you my tiny silk slippers," said she.

"Why, dragons don't ever wear shoes!" laughed Ah Lee.

"Then I'll give you my necklace of coral," said she.

"But dragons don't want any coral, you see!"

"How silly of dragons! Then how would it be
If I gave you a big currant cake?" asked Oh Me.

"Why, that would be splendid!" cried little Ah Lee.

— *BLANCHE M. CHANNING, in "Lullaby Castle."*

A FENCE AND A LESSON

L. M. MONTGOMERY.

AS we rose from the breakfast table that morning Uncle George said to me:

"Walter, the new line fence along the hill clover field must be built this morning. I have to go to the Harbor, so you must do it alone. Be smart about it."

I looked at uncle to see if he really meant what he said.

"But it is the day of our Sunday-school picnic, uncle," I ventured to protest.

Uncle frowned. "I had forgotten about that. But no matter. The fence must be built today, and there is no one but you to do it. If you're smart, you ought to have it done by noon. Then you can go to the picnic if you're set on such foolishness."

"That will be too late," I said—I fear I muttered it. "The teams leave for Cool Creek at ten o'clock."

"Then make up your mind that the picnic will have to worry on without you," said uncle, shortly. "Old Peter Stewart has been grumbling about the condition of that line fence for weeks. Besides, his young cattle are running in his clearing now, and I don't want them breaking into my best clover. Get the fence done, and you may have the rest of the day for your own devices."

At any other time I would have hailed this announcement joyfully, for half-holidays were by no means plentiful with me. But just now I only felt bitterly disappointed and resentful. My heart was set on going to the picnic. Apart from all the fun we had planned, it was thought possible by our superintendent

that Senator Crumple might be present for an hour or so, and I had a great desire to see the Senator, who was a pet hero of mine. But there was no chance of that now.

I did not make any further attempt to change Uncle George's mind, for I knew from experience that it would be time thrown away. Sulkily enough I did up my morning chores, then got my axe and started for the hill meadow, a very disgruntled boy indeed. My discontent and anger burned hotter with every step I took.

I do not wish to do Uncle George any injustice. After his own fashion he was kind to me, and I know now that he meant well by me. He gave me a good education, and, later on, when I grew up, a fair start in life. For his memory I have now nothing but gratitude and respect.

But he was in many ways a stern and severe man, showing little or no sympathy with boyish pastimes and plans. He was a great and untiring worker himself, and expected everybody else to be the same. There was never any "loafing," as he called it, at Broadmoor Farm. Holidays he considered a sad waste of time. When I was not in school there was always something to be done.

I was an active lad enough, and did not mind this. Even my critical uncle never accused me of being lazy. But I had a bad habit of putting off the doing of things I disliked. Uncle George had rated me well about this, but I had grown too used to his scoldings to mind them much. Moreover, my boyish sense of justice had been so often wounded by him that I am afraid I did not attach much importance to his opinions. Feeling keenly that some of them were unjust, I characterized them all as such.

I detested fencing. I loitered and lagged all the way back to the hill meadow, and, on arriving there, I perched myself on a mossy, sagging corner of the old line fence, and, swinging my bare heels against it, I scowled at the rows of new, balsam longers and pickets that lay along the field before me. Since I had to fence, and lose the picnic, I would at least take my time about it, I assured myself.

The hill meadow was quite out of sight of any house. On two sides it was surrounded by Uncle George's beech woods. On the third, which I had to fence, was Peter Stewart's clearing, overgrown with young maples and bracken ferns. The fourth side was bounded by a public but little-used road, crossing the country from the Cool Creek road on the west to the Harbor road on the east. In the angle of the road and the clearing I sat and sulked.

Presently I heard a voice behind me say:

"Sonny, you look as if you didn't care much for the job ahead of you."

Turning around with a start of surprise, I saw a buggy in the road. In it sat a man of about sixty years. He was well-dressed enough, but there was nothing smart about his appearance; he looked like some well-to-do farmer who had put on his Sunday clothes and felt somewhat out of place in them. He was small and wiry, with a thin, long-jawed

face and iron-gray hair. I liked his looks, however, especially a certain half-humorous, wholly friendly twinkle in his keen blue eyes, and if he had not called me "sonny" I would have approved of him. But I considered "sonny" terribly "infra dig." at the mature age of fourteen, so I answered, not saucily, but still rather shortly :

"Neither I do. I hate fencing."

The old man reined his horse to one side of the road, climbed out of the buggy and came over to me.

"I see," he said, nodding his head at the longers. "Ten good chains of longer fence. Well, fencing is fencing, but I wouldn't suppose a chubby youngster like you would balk at that."

"I'm not balking," I protested. "And I wouldn't mind having to build the fence any other day. But I wanted to go to our Sunday-school picnic today."

Here I thought I was becoming too confidential with a perfect stranger, so I buttoned my grievances up. The old man nodded again and climbed up on the fence beside me.

"Tell me about it," he said. "I was a boy myself once, strange to relate—and it seems to me I remember pretty well what boys feel like. What's your name?"

"Walter Barrie."

"Any relation to George Barrie of Broadmoor?"

I said I was his nephew.

"Humph!" said my old man. "I know George Barrie. Well, and this picnic—why don't you hustle around and get your fence built, and then go? 'Tisn't more than half a day's work."

I explained that the picnic grounds were ten miles away at Cool Creek, and that the teams were to leave at ten.

"So you can't go, and you're shirking on account of it," said the old man with a twinkle.

I laughed, but I felt a little ashamed. All at once my sulks seemed to me very babyish.

"It isn't the way to get on in the world, lad," said the old man, shaking his head. "Not the way at all. Sulking and shirking and putting off never built fences or anything else. As for your disappointment, we all have disappointments. What do you suppose the world would come to if everybody sat down and sulked when he couldn't have his picnic? Disappointments are bound to come—the best way is to take them and set them on one side and go on with our work, whatever it happens to be, fence or nation building. And then, putting-off is a bad thing, too, a very bad thing! Daresay you've had time enough to put up five or six panels of fence while you've been sitting here, with your feet hanging down. Pull up on that sort of thing, lad, pull up on it. When a job's to be done, go right ahead and do it, and don't stop till it's done, and done well. That's a pretty good rule. I've used it for long enough to recommend it. It's warranted to wear, and it will fit in almost anywhere. I'm an old fellow, and old fellows will be giving advice, you know."

My odd visitor had made the foregoing speech with innumerable twinkles and many shrewd smiles. I was not, I am

sorry to say, very fond of taking or being offered advice then, but, somehow, I did not resent his. It was impossible to do so, he looked so good-natured and friendly.

I slid down from my perch.

"Thank you, sir," I said. "I'm going to build my fence."

"That's right," he said, approvingly. "That's right for us all—just go to work and build our fences. I'm coming back this way after I've made a call. Hope I'll see you've got on well."

He went briskly off, climbed into his buggy and drove away. I fell to work at my fence, wondering who he was, but soon forgetting all about him. I worked hard for a couple of hours, and had half my fence completed when I saw him coming down through the bracken that skirted the clover field. He smiled broadly as he drew near.

"Guess you haven't wasted your time since I left," he said. "I'm going to take a hand now and help you. It's a good many years since I built a fence, but I used to know how. You tell me if I go wrong."

At first I protested against his troubling himself, but his answer was to take off his coat and seize a longer. So I gave in, and together we built the rest of that fence in an hour. I don't think I ever enjoyed work so much. My queer assistant talked so shrewdly and wittily that the time passed with wonderful quickness. Every time we drove in a picket he told some amusing anecdote in such an inimitable way that I roared with laughter. Once I asked him his name, but his only reply was that he would tell me before he left, but that it was such an ugly name he wanted to put off uttering it as long as possible.

"That's my one pet exception to the good old rule of never putting off anything disagreeable," he said, with his characteristic twinkle.

By noon we had the fence built.

"What now?" said he, putting on his coat.

"I suppose I'll go home and get dinner and then—I don't know. Uncle said I might have the rest of the day off. I think I'll go fishing."

"I've a better plan than that. I'm going past Cool Creek, and I'll take you to the picnic grounds. We'll stop at the Mill Village Hotel and get our dinners. How'll that do?"

"If uncle only knew!" I exclaimed, doubtfully.

"He does know by this time. It was at his place I called. Didn't catch him—he had gone to the Harbor—but I told your aunt what I intended to do. I've got your boots and stockings in my wagon. Come away."

I went away, tingling with delight. To be sure, I had only my working clothes on, but they were clean and neat enough. We had an interesting drive over. My companion seemed to have the history of the country at his fingers' ends, and told me many entertaining tales of "early settler" days.

When I said that I wanted to go to the picnic to see Senator Crumple, he twisted his long mouth around.

"No great sight that," he remarked.

"Crumple's nothing to look at."

"He's a great man," I said, indignantly. This bit of carping was the first thing I had seen in my new acquaintance to dislike.

"Well, I don't know about that, either. He's climbed up a bit—was a poor boy on a farm once, running barefoot because his dad couldn't afford to get him shoes, and he's Senator now. But that doesn't make a great man, sonny. There's plenty of senators who are not great men, and plenty of old backwoods farmers that are. I haven't any very high opinion of Hezekiah Crumple."

"I have, then," I said, loftily. "Everybody hereabouts admires Senator Crumple. He's known for a thoroughly honest, upright man, and he's served his country better than any other man in the Senate."

This last sentence of mine was a bare-faced quotation from Uncle George, who thought Senator Crumple the *beau ideal* of a politician. My companion chuckled. Then he grew sober again.

"Crumple hasn't done that," he said, gravely. "But he has tried to do his best—I'll say that much for him; tried to do the best he knew, and do it his best way. Mightn't be up to another man's best, but that wasn't his concern. What we have to do in this world, sonny, is to always do our best—our best, mind you, not somebody else's best—and do it with a clean conscience. Now let us stop talking about Crumple. I haven't as high an opinion of him as you seem to have, so we might fall out."

When we arrived at Cool Creek the picnic sports were in full swing. As we alighted our superintendent came up to the buggy, his hand outstretched and beaming with smiles.

"Senator, this is an honor and a pleasure! We are delighted to see you—had just concluded that you couldn't come today."

"Would have been here sooner, but I had to help build a fence," said my old man.

I'm afraid I stood staring with my mouth wide open. I was never so surprised in my life. Doubtless my reader has suspected the truth before, but not an inkling of it had dawned on me. The superintendent bore the guest of honor away, and I was at once surrounded by a crowd of my classmates, all eager to learn how I came to the picnic with Senator Crumple.

The Senator had been expected to address the boys, but he did not have time, as he had to leave soon in order to catch a train back to the city. Before he left he came and shook hands with me.

"Good-by, sonny," he said. "Next time you have a fence to build, I hope I'll chance along and help you. If not, pitch into it yourself. And don't forget the good old rule."

I did not forget it. I never saw the Senator again. Two years later the good old man died. But the words of homely wisdom he uttered that day are still fresh in my memory, and, I hope, in my life and practice. I've never forgotten the day Senator Crumple helped me build the hill meadow fence, and I've never forgotten his two rules: "When a job's to be done, go right to work and do it;" and: "Never sulk because you can't have your picnic."

Cavendish, P. E. I.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Third Quarter Lesson I

SUNDAY, JULY 2, 1905.

2 CHRONICLES 32:9-23.

SENNACHERIB'S INVASION

I Preliminary

1. **GOLDEN TEXT:** *With us is the Lord our God to help us, and to fight our battles.* — 2 Chron. 2:8

2. **DATE:** B. C. 701, probably.3. **PLACE:** Jerusalem.

4. **CONNECTION:** Sennacherib succeeded his father Sargon, B. C. 705. His accession at Nineveh was marked by a revolt, both of Babylon and of the Palestinian provinces, Judah included, which refused the customary tribute. In 701 Sennacherib marched against the revolting provinces or cities with an immense army and reduced many of them — those of the Philistines and the south of Judah — to submission. Hezekiah had scarcely anything left but his capital, Jerusalem. Terrified, the king submitted and tried to buy off the invader by sending to him the usual tribute and very costly gifts, for which he despoiled both the temple and his own palace. These, however, did not avail. The conqueror was unwilling to return and leave such a powerful fortress in his rear. Lachish, too, thirty miles to the southwest, a powerful Judean stronghold, was still unsubdued. Sennacherib marched to the latter place and invested it. But the Egyptian king with an Ethiopian support was on the march against him. It looked as though Hezekiah's submission had been a mere feint to allow time for the Egyptian approach. The Assyrian monarch therefore sent a "flying corps" to Jerusalem, with three of the high officers of the palace. On their approach the gates were shut and the walls manned. At this point our lesson begins.

5. **HOME READINGS:** *Monday* — 2 Chron. 2:18. *Tuesday* — 2 Chron. 32:9-15. *Wednesday* — 2 Chron. 32:16-23. *Thursday* — Isa. 37:1-13. *Friday* — Isa. 37:14-26. *Saturday* — Isa. 37:27-28. *Sunday* — Psa. 27.

II Introductory

Sennacherib's policy was to accomplish by craft what he could not attempt by force — to "bully" Hezekiah into surrendering a stronghold which he had neither the time nor adequate equipment to reduce by siege. Retaining his main army, therefore, at Lachish, he sent a detachment headed by a Tartan or chief general, the Rabsaris, or chief of the eunuchs, and the Rabshakeh, who acted as spokesman and was chief of the military staff. On reaching Jerusalem, whose gates were closed and fortifications manned, the envoys took their stand at "the conduit of the upper pool in the highway of the fuller's field." Here the Rabshakeh opened the parley by demanding of Hezekiah's deputies — his chief of the household, secretary and recorder — on whom they trusted in their resistance to the Assyrian conqueror. Was it their king, who had promised them that Jehovah would intervene in their behalf — the God, said the speaker, "with a strange confusion of ideas," whose high places and altars Hezekiah had taken away, reserving only a single altar, and therefore, from a heathen point of view, seriously offending Him? Had the gods of any other nation which now wore the yoke of Assyria availed to save them from the hand of Sennacherib, and did Judah expect deliverance by trusting in her God? The speaker raised his voice and appealed to the men on the wall to come forth and make their peace with him, warning them

not to listen to Hezekiah persuading them that Jehovah would deliver them, but look upon the nations subdued before Assyria, and see if the gods of Samaria and other races had delivered them out of his master's hand. To all these appeals and aspersions the people, instructed beforehand, replied not a word.

Not content with verbal messages, Sennacherib dictated a personal letter to King Hezekiah and sent the Rabshakeh to deliver it. The letter enumerated the mighty exploits of the writer, and concluded with a warning not to let Jehovah deceive him by a false promise of deliverance. With deep humility Hezekiah carried the letter to the altar of God and spread it before Him, imploring Him who dwelt between the cherubim to read these blasphemies and hear his prayer (Isaiah 37).

And then we are told how the deliverance came. The Assyrian camp still lay before Libnah, when, one night, "the angel of the Lord went out and smote in the camp 185,000 men." Sennacherib hastened back to his own land, and there, some years later, met his own doom, as Isaiah had foretold. In the temple of Nisroch he was slain by two of his sons, who fled into Armenia, and was succeeded (B. C. 680) by another son, Esar-haddon, one of the most powerful of Assyrian monarchs. The fame of Hezekiah's deliverance brought him congratulations and presents from all the surrounding nations.

III Expository

9, 10. After this — after Hezekiah, trusting to the intervention of Egypt in his behalf, had put Jerusalem in a state of defense. Sennacherib — son of Sargon. After defeating Merodach-baladan, a rebellious Babylonian prince, he marched against Judah, which had thrown off the Assyrian yoke. He captured forty six of the fortified cities. Terrified at his approach, Hezekiah raised an enormous tribute, despoiling the temple for this purpose, and sent it to the invader, hoping to save Jerusalem from attack; but in this he was disappointed. Send his servants — his high officials (see 2 Kings 18:17). He himself laid siege against (R. V., "he was before"). — Lachish — an old Canaanite stronghold, southwest of Jerusalem, near Ashkelon. His power — his army. Hezekiah — the thirteenth king of Judah. He was represented in this conference, which was held outside the gates (so far as the Assyrians were concerned) by certain officials, Eliakim, Shabna, and Josh (see 2 Kings 18). *Whereon do ye trust?* — In the parallel passage in 2 Kings, "What confidence is this wherein thou trustest?" *That ye abide in the siege?* (R. V., "that ye abide the siege") — or stay in the stronghold of Jerusalem, hoping to defend it. The envoys, in their speech, intimate that Hezekiah was trusting in his alliance with Egypt.

11, 12. *Doth not Hezekiah persuade you? etc.* — These words were heard not only by the king's deputies, but by the king's army and the citizens on the walls. It was an artful appeal to subjects against their king: Hezekiah was trying to persuade them to trust in Jehovah; really his persuasion would end only in their horrible death by famine and thirst. *Hath not the same Hezekiah taken away his high places . . . one altar?* — Do you expect your God to help you when your king has limited His worship to only one altar, breaking down all the rest? "He appealed to a belief common among all Semitic nations, that the greatness and authority of

a god was to be measured by the number of altars dedicated to his worship" (W. G. Sperry). He did not know, of course, that Jehovah's law ordained a single shrine, and that the "high places" had been incentives to idolatry.

13, 15. *Know ye not what I and my fathers have done, etc.* — His argument was reasonable, from his standpoint. No nation thus far had been too mighty for the Assyrian power; no god had sufficed to defy the conqueror and protect its worshippers. And why should this petty nation of Judah hope to triumph by trusting in its invisible Deity? Says Cook: "This boast is natural. The Assyrians had had an uninterrupted career of success, and might well believe that their gods were more powerful than those of the nations with whom they had warred. They had for years exercised lordship over Judea. It is not surprising that they did not understand that their successes hitherto had been allowed by the very God, Jehovah, against whom they were now boasting themselves. See Isa. 10:5 19." *Let not Hezekiah deceive you.* — The speaker hoped that, by weakening the confidence of the people in both their king and their God, Jerusalem would succumb without a siege.

16, 19. *Spake yet more.* — See the fuller account in 2 Kings 18:19-35. *Wrote also letters* — better, "a letter," as in the Margin, and in 2 Kings 19:14. The letter probably contained in substance what his envoys had audibly spoken (see Isa. 36). This letter Hezekiah "spread before the Lord" (Isa. 37:14). *Cried with a loud voice . . . to affright them.* — The Rabshakeh hoped to arouse sedition within Jerusalem, that the gates might be treacherously opened to him" (Peloubet). *Spake against* (R. V., "spake of") *the God of Jerusalem* — classified Him with other gods, "which are the works of men's hands."

20. *Hezekiah . . . and Isaiah prayed.* — Hezekiah's prayer is given in detail in Isaiah 37:16-20; the words of Isaiah's prayer are not recorded. His reply to Hezekiah, however, is given in full in Isaiah 37:21-35.

Amid all the commotion and despair that rested down upon the kingdom, the one solitary figure of power is that of the prophet Isaiah. Beside him Hezekiah seems a pygmy. Against him in comparison the whole people were as a bulrush. Whence came his wondrous courage against such heavy odds? How came it that his language seemed as though foreign to their common speech? What source of information had he found? Whence sprang his sublime imagery, in which earth and skies seem to have furnished themes? At one time, it was Zion, whose lonely shores, as of an island, were swept by a dreadful flood. In another moment he pictures Zion as the lion of Judah, undisturbed by the rustic shouts of mere shepherds. Again he depicts the city protected by eagles swimming in the skies above it, defending it against harm. Alone he stood amid the fearful despair of king and people. The ranks of Sennacherib were drawing nearer. The king took refuge in the

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute.

temple. Officers of the kingdom at length realized the impending perils, and flocked to this lonely servant of the God they had neglected. Sennacherib sent by embassy the bitterness of his insults in a letter to the king; this letter was forwarded to the prophet. Without legal seal, Isaiah stood the sole protector of Israel (D. O. Mears).

21. **Lord sent an angel.** — It was night when this dreadful visitation occurred (2 Kings 19: 35). How the angel went forth, and by what means the awful deed was done, we are not told. "The Assyrians may have been suffocated by the hot wind of the desert, or they may have fallen by tens of thousands before 'the pestilence that walketh in darkness.' It is enough for us to remember that God, who at first 'breathed into man's nostrils the breath of life,' has the power in a thousand ways to 'breathe' death on whom He pleases" (Smith). **Mighty men . . . leaders . . . captains.** — The writer of the Chronicles mentions only these: in the parallel passages we learn that 185,000 men were cut off. **In the camp** — probably at Libnah, not far from Lachish (37: 8). **Returned** — to Nineveh. He lived twenty years after this, according to the monuments, and conducted five campaigns, but did not again enter Palestine. **The house of his god** — "the house of Nisroch" (2 Kings 19: 37). His sons carried out their plot of murdering their father, "by a strange irony, in the temple of the god to whom prayers for a blessing on families were specially directed" (Geikie).

22, 23. **Thus the Lord saved Hezekiah, etc.** — for His "name's sake," and for His "servant David's sake" (Isa. 37: 35). None but Jehovah could save the nation in this terrible exigency; and the deliverance wrought was not only an effective answer to the Assyrian blasphemies, but also a comforting proof that God was faithful to His covenant. **Guided them** — "gave them rest" (Septuagint). **Hezekiah . . . magnified in the sight of all nations** — as was made evident by gifts and congratulations.

IV Illustrative

1. The Assyrian came down like the wolf on the fold;
And his cohorts were gleaming in purple and gold;
And the sheen of his spears was like stars on the sea;
Where the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
The host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host, on the morrow, lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and forever grew still.

And the widows of Asshur are loud in their wail,
And the idols are broke in the temples of Baal;
And the might of the Gentile unmote by the sword
Hath melted like snow in the glance of the Lord!

(Byron.)

2. The transition of the population of Judah and Jerusalem from intense alarm to the wildest rejoicings must have been like a sudden passing from the darkness and terrors of a tempest to light and calm. The flight of the Assyrians was the signal for a wild pursuit by well-nigh all the surviving manhood of the land. The garrisons of the towns and fortresses which Sennach-

erib had taken, had doubtless abandoned them, and the whole host, in tumultuous and disorganized crowds, could think only of escape to their own country. Isaiah describes the booty taken as immense. The inhabitants of Jerusalem rushed out like locusts crowding to a green field, to plunder the camp. Even the crippled and lame, he tells us, hurried to the spoil. The hills over which the Assyrians fled received the name of "the mountains of prey." As the French army in its retreat from Moscow was pursued even by the peasants of both sexes, and remorselessly killed in thousands, in their helplessness, so doubtless was it in this great uprising of the remnant of Judah (Geikie).

Deaconess Doings

— The Twin City Rapid Transit Company gave no less than 1,200 free rides to Minneapolis deaconesses last year.

— Three members of the faculty of the Chicago Training School will spend the summer vacation in evangelistic work, one working in Wisconsin and two in eastern Iowa.

— Isabelle Leitch, for four years superintendent of the Chicago Deaconess Home, has resigned, and Alice Robertson has been appointed to fill the vacancy.

— A deaconess pharmacist is in charge of the drug department of Christ's Hospital, Cincinnati. This department fills more prescriptions than any drug-store in the city.

— A Nurses' Home, with accommodations for one hundred nurses and deaconesses, will soon be built for Wesley Hospital. Mr. N. W. Harris has purchased a lot near the hospital building upon which to erect the Home.

— Mary Eva Gregg returns home from Muttra, India, where she has been for six years in charge of a training school for women. She will attend the Epworth League Convention at Denver in July.

— Six nationalities are represented in the Sunday-school class of a Toronto deaconess — English, Scotch, German, Canadian, Polish, and Assyrian.

— From fourteen to twenty was the increase in the Deaconess Home family at Cleveland, O., during the past year.

— Deaconess work among the Mormons is slowly gaining ground. It is not easy at first to gain the confidence of the Mormon women, but patience and devotion are winning their way.

— Twelve nurses were graduated this year from the Omaha Deaconess Hospital.

— A Baltimore deaconess reports nine years' work in one mission. A Milwaukee deaconess reports ten years' service in one Home.

— Forty-six nurses are in training at Christ Hospital, Cincinnati.

— Contributions are coming in from all over Canada towards the fund for the new building for the Deaconess Training School in Toronto.

— The Deaconess Home at Des Moines, Ia., reports an addition of twenty-five rooms and a new heating plant.

— Portland, Oregon, has at present only one deaconess, but the local W. H. M. S. has furnished some rooms, and hopes that before long other workers will be added to the deaconess force.

— The New England Deaconess Aid Society numbers 500, with 20 life members. The Society has reduced the debt on the Hospital to \$400, and has raised \$1,680 in the year just closed.

— A new Orphanage, soon to be opened by deaconesses at Pueblo, Col., is greatly needed.

— Plans are being made for a German Deaconess Training School and Home at Kansas City, Kan.

— The German deaconess work at Cincinnati has five buildings, one of the largest of which is a hospital. Every bed in the hospital is occupied most of the time.

— Deaconess Settlements are increasing in number and growing in favor. Chicago has a grand enterprise of the kind under the care of Isabelle Horton. Washington and Cleveland also have these beneficent institutions.

— Rev. Charles Robert Morrison is the author of a book on "The Greatness of Little Things." Lucy Rider Meyer writes the introduction. The things to be especially noted in this book are: 1. The book is good; 2. Every dollar derived from its sale goes to the Deaconess Obadiah Boys' School at Quincy, Ill. Mr. Morrison's generosity in this matter ought to bring \$5,000 to the institution. The book is admirable for a gift. Buy a copy (\$1) and so help on the good work.

— One of a deaconess' "cases" lately was a poor woman who required a surgical operation. She first had medical treatment by a Swedish doctor in the Methodist dispensary, then she was taken to a free bed in the Baptist hospital, where she was attended by a Methodist surgeon. While she was at the hospital her Roman Catholic landlady let her boy have a room, the assistant rector at the Episcopal Church cared for him mornings and evenings when he was not at school, and a Presbyterian woman gave him his meals. Co-operation, surely!

— The Northfield Moody Schools were recently addressed by Miss Tillie Watson, deaconess representative of the Waits de Peyster Invalid Children's Home, Verbank, N. Y. The principal of the school writes: "Many of the girls grew enthusiastic, and thought they would like to become deaconesses right away."

— Nine deaconesses have been at work in the Methodist Episcopal Church, South, the past year. Three new workers have recently been consecrated and one of the old workers has resigned, making the entire number twelve for this year. Requests for deaconesses have been filed by no less than ten city mission boards and pastors. Calls for workers far outnumber the supply.

— Miss Bancroft, general superintendent and field secretary of deaconess work, W. H. M. S., is making a tour of inspection through a number of the Deaconess Homes in the East.

FEED YOUNG GIRLS

Must have Right Food while Growing

Great care should be taken at the critical period when the young girl is just merging into womanhood that the diet shall contain all that is upbuilding, and nothing harmful. At that age the structure is being formed, and if formed of a healthy, sturdy character, health and happiness will follow. On the other hand, unhealthy cells may be built in and a sick condition slowly supervene, which, if not checked, may ripen into a chronic disease and cause lifelong suffering.

A young lady says: "Coffee began to have such an effect on my stomach a few years ago that I was compelled to quit using it. It brought on headaches, pains in my muscles, and nervousness.

"I tried to use tea in its stead, but found its effects even worse than those I suffered from coffee. Then for a long time I drank milk alone at my meals, but it never helped me physically, and at last it palled on me. A friend came to the rescue with the suggestion that I try Postum Coffee.

"I did so, only to find at first that I didn't fancy it. But I had heard of so many persons who had been benefited by its use that I persevered, and when I had it brewed right, found it grateful in flavor and soothing and strengthening to my stomach. I can find no words to express my feeling of what I owe to Postum Food Coffee.

"In every respect it has worked a wonderful improvement — the headaches, nervousness, the pains in my side and back, all the distressing symptoms yielded to the magic power of Postum. My brain seems also to share in the betterment of my physical condition; it seems keener, more alert, and brighter. I am, in short, in better health now than I ever was before, and I am sure I owe it to the use of your Postum Food Coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

THESE Commencement days are rich with hope for the graduate, with suggestion for all. Life is kept up by its beginnings. To do over again and again most of life's round of duties is the task assigned to us. To do them better each succeeding time is our privilege. To know failure is to understand better the measure of possibility. To have succeeded once is only to have measured one's strength for the service. To have succeeded by a repeated effort is to turn former defeat into a larger victory. Epworthian success will come, not in a new task, but in doing better the repeated service. The schedule of the Epworth League work is good; the need is more heartiness, more enthusiasm, more steadfastness, more consecration to faithful hard work. Yesterday's success or failure is but the commencement for today's application.

Regarding the best slope of land on which to raise a certain quality of corn, an old farmer said: "It depends more on the slope of the man than on the slope of the land." Location may affect some of our work, but success depends more on the League. There are good soil, good seed, good possibilities, everywhere. The right slope of the League will bring shocks of the richest quality to the garner.

Princeton University is trying a new system of undergraduate instruction—the tutorial system. There are to be fewer lectures and fewer class room exercises, in order to make way for personal conference between student and instructor. Each undergraduate will be assigned to someone preceptor, who will direct his reading and work." Something like this would be excellent in our "training school." Converts are nearly all among the young. Each would be greatly advantaged by the personal tutoring of some young Christian, who is well established in the faith, thoroughly in love with the Lord Jesus, fully consecrated to His service, well informed as to the principles of the Christian life and the requirements of the church, and capable of directing the beginner's reading and work. Might not the president, with the advice of the pastor, select a tutor for each probationer or seeker?

League Activities

Pickering Chapter of Asbury Temple, Waltham, held its installation service, May 18.

A person may go forty days without solid food, and survive; can exist seven days, sometimes more, without food and water, but can drag through seven days at most without sleep. The cravings of nature for that period of unconsciousness and complete relaxation is so great that this is the limit of endurance, and shows the importance of profound, restful sleep. The ability to sleep depends upon the condition of the nerves. When they become weak, worn out, excitable from over-work, worry, grief, or mental exhaustion, their turbulent condition prevents that total relaxation that induces sleep; headache, neuralgia, backache, irritability, loss of appetite, indigestion, are also conditions of nerve exhaustion. To quiet this nerve disturbance and replenish exhausted nerve force, take Dr. Miles' Restorative Nervine, the prescription of an eminent nerve specialist. It soothes the irritated nerves and gives them strength and vigor. In this way it goes right to the bottom of all nervous troubles and removes the cause.

Miles Medical Co., Elkhart, Ind.

Fairbanks Chapter of Immanuel Church attended as guests. The Christian fellowship was greatly enjoyed. The service for the installation was original, being compiled and conducted by the pastor, Rev. L. W. Staples, Ph. D. The new officers are: President, Gaylor I. Webster; vice-presidents, Miss May Barnard, Paul Johnson, Miss Cora Miller, Miss Clara Kierstead; secretary, Miss Nellie Polechio; treasurer, Miss Laura Stevens; Junior League superintendent, Mrs. L. W. Staples.

Haven Chapter, Temple Street, Boston, held its annual meeting, May 25, and elected the following officers: President, Miss Carolyn Wellwood; vice-presidents, Mrs. Edward J. Smith, Mrs. J. Frank Knotts, Mrs. Grant McIntosh, Alien B. Rider; secretary, Leon E. Crouch; treasurer, Simon B. Rideout.

The Boston Circuit held its spring meeting in Tremont St. Church, Thursday evening, June 1. Mr. George W. Taylor presided. Rev. J. F. Knotts offered prayer. Mrs. Florence Ives Atwood sang three solos in her own pleasing manner. The treasurer reported more than \$80 received from the moonlight excursion last summer. This money was used for philanthropic work. Another excursion down Boston Harbor is planned for the evening of July 19. The address of the evening was by Rev. Charles F. Rice, D. D. and was both interesting and inspiring. Following this a social hour, with refreshments, was enjoyed.

A Junior League has been organized in First Church, Lynn, Mass.

On Children's Sunday, June 11, 9 Juniors were baptized and 10 were received on probation in Grace Church, Cambridge. This is a partial result of a regular class-meeting for Juniors, with a very capable leader, Miss S. I. Downs.

At the recent election of officers by Bethany Chapter, Roslindale, the following were chosen: President, S. Wallace Crook; vice-presidents, Arthur S. Cleveland, Miss Louise Packard, Miss Cora Haldeman, Mrs. Theodore C. Gates; secretary, John Johnson; treasurer, Henry T. Stoer: Junior superintendent, Miss Grace Goodwin.

All the young people's societies of North Bristol County, Mass., have united to organize the "North Bristol Christian Endeavor Union." The Epworth Leagues included are those at Attleboro, Charlton, Hebronville, North Attleboro, and Plainville. The first meeting after organization was held in Centenary Methodist Episcopal Church at Attleboro, June 14, and was addressed by Rev. Geo. S. Butters, D. D.

The mission study class at Attleboro, Rev. J. O. Randall, pastor, has secured a special missionary library for the Sunday-school, purchasing, through the League, Missionary Libraries Nos. 1 and 2, adding the regular mission study books. These books are proving very popular in this church. Attleboro League will send four delegates to the International Convention, and will have several representatives at the Silver Bay Conference.

Worth Quoting

The League furnishes a most excellent harness by which the pastor can most effectively attach the young people to his church both for their own development and for the advancement of the work. The harness will in some cases need adjustment, but that is always to be expected. — Rev. Albert E. Legg.

Personal religion has to do with Christian communion, knowledge of the Word, direct evangelism, and the inner life in its observance of the morning watch; the advance kingdom emphasizes the value of consecration of possessions for generous giving in Christian benevolence, Christian education and missionary enterprise; applied Christianity has reference to Samaritan helpfulness, the war against drink, Christian politics, and work in the highways and hedges; the social gospel proclaims the message of good cheer, inspires culture, tells glad tidings, and brings about happy fellowships. — Rev. A. M. Osgood.

The Epworth League officered by sticks, under the care of an I-don't-believe-in-it pastor, is

an unsolved problem. That same League, led and inspired by efficient officers, under the care of a co-operating pastor, will become a training school of tremendous power and value to the church."

Annual Conference Reports

For most Epworthians the League reports before the Annual Conferences might as well be in some safety vault. And often there are many good things that deserve a wider circulation. We here present the most important parts of these reports from four of the Conferences in New England:

New England — It should not be ministerialized to death, but every pastor should endeavor to give his young people something if he wishes them to hear him, and to give them something worth while to do. Let his message to them be a call to arms, a challenge for the consecration of young life to the service of God, in both constructive and destructive activities. (1) We recommend that the evangelistic note be struck loud and strong everywhere, and that the consecrated power and fervor of young people be enlisted in evangelistic and personal work among their comrades. (2) We further recommend that mission study classes be organized in each League, and that great emphasis be put upon the new department of world evangelism. (3) That a systematic study of the Book of books be made the order in every League. (4) That co-operation in the Mercy and Help work of the whole church be inaugurated and directed by the pastors.

New England Southern — Your committee is firm in its belief in the increasing usefulness of the Epworth League as a permanent factor in the upbuilding of the church of which it is a part. With the passing of an enthusiasm for it as a new departure in Methodism, has come a better conception of the work of such an organization, and a firmer purpose that the Epworth League shall be more and more a divine force in the church. We rejoice in the growing interest in the League in Bible study. We hail with delight the growing interest in world evangelism. We commend the Morning Watch and Christian Stewardship to our Leagues. They are steps in the right direction for the training of those who are to carry forward the work of the Lord Jesus in the church and in the foreign field.

Maine — In the kingdom of grace and endeavor the Epworth League has a purpose and a mission, ever seeking to press to the front upon the ideals and principles of Christian life, the "strenuous life." Our motto, "Look up, Lift up," braces every young Methodist worthy of the name and quickens the pace of the whole church along all lines of Christian duty. Texts are lived, flesh and blood humanized. Prae-

YOUNG'S HOTEL

Young's Hotel is situated at Winthrop Beach, in the town of Winthrop, Mass., about four miles from Boston, on the corner of the Atlantic front of the State Boulevard and Tewksbury St., looking out on the open sea. For twenty-three years Dr. John D. Young, builder, owner and proprietor of the Hotel, successfully conducted the same. The location is the finest to be had at Winthrop Beach. From the front piazza one can see the surging ocean in all its grandeur; vessels are constantly in view, entering and departing from Boston Harbor. Every facility is given for surf bathing, fishing and boating, such as cannot be excelled anywhere along the shore.

The Boston Transcript says: "Few large cities like Boston can boast of having so near its borders a summer resort like Winthrop, where both country and beach are combined. It can be reached in less than thirty minutes from the city by either boat or rail. Young's Hotel is desirable in every way, standing on the beach as it does, facing the ocean and giving an uninterrupted view of the sea."

Early Application should be made to secure accommodations.

tical Christianity is represented by the Mercy and Help department. Knowledge is power, and intelligence is at a premium. Piety of intellect and heart is essential to a modern, well-rounded Christian character.

Vermont—This is a young people's age, virile, electric, progressive. Combination and organization are the words for the working formula which transforms the man into the mass, the unit and weakness of the individual into power and achievement. To this end our Epworth Leagues are a power for good to Methodism. They are the drillmasters which organize and train our young people for greater mental and spiritual efficiency in the church. To do this our Epworth Leagues must fully measure up to the demands of the age and the progressive life of the young. In the race for the capture of youthful souls the world must not outstrip the church. To the Epworth League equipped with the methods and enthusiasm of Christ the opportunities were never so great and the victory was never so certain as at this hour. We are glad to report some progress and prosperity among the Leagues in the Vermont Conference.

New Hampshire—No report published.

PRAYER-MEETING TOPIC

The Making of a Christian: His Destiny

Sunday, July 2

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

June 26. Our grand calling. Gen. 12:1-3.
June 27. Chosen by God. Deut. 7:6-18.
June 28. A great future. Ezek. 11:17-20.
June 29. God will it. Rom. 8:28-30.
June 30. Will fulfill it. Rom. 9:14-26.
July 1. Through Christ. Eph. 1:3-12.
July 2. Topic—The Making of a Christian: His Destiny. 1 John 2:15-17; 3:1-8. (Consecration meeting.)

The Christian's Grandeur

Robert Browning makes the high discovery that,

"In man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle run by life."

No finite mind has ever yet fully measured man's potential greatness. To do so requires a fair estimate of God's greatness, in whose image man is made. Read Bushnell's masterly sermon on "Dignity of Human Nature Shown from its Ruins," for a striking and startling illustration of our theme. The Christian is a rescue from this awful ruin to a career of eternal progress and infinite blessedness.

He has not sprung from chance; neither is he the outcome of blind, unintelligent force, nor the product of mechanical evolu-

PLAN No. 1

Cost of railroad fare, Boston to Denver, Colorado Springs, Pueblo and return, (\$1.00 additional for return via St. Louis)

\$47.00

Double berth in Pullman sleeper each way, \$11.50
Double berth in Pullman Tourist sleeper, each way, \$ 5.75

PLAN No. 2

Railroad fare, all meals including transfer and dinner at Auditorium Hotel at Chicago and double berth in Pullman Palace sleeping car for the outward trip, Boston to Denver, with railroad fare only returning, (\$1.00 extra for return via St. Louis)

\$65.25

PLAN No. 3

Same as No. 2, but including transfer and accommodations (room and meals) at first-class hotel in Denver until departure of party, (\$1.00 additional for return via St. Louis)

\$74.50

PLAN No. 4

The complete "All Expenses Included" Tour of thirteen days, including all transportation, double berth in Pullman Palace sleeping car for the round trip; all meals while traveling in both directions; transfers at Chicago and dinner at Auditorium Hotel; transfers and hotel accommodations (room and meals) at Denver and Colorado Springs; meals at hotels in St. Louis and Niagara Falls; trip over the International Belt Line and Niagara River to Niagara Falls,

\$109.25

tion. He is the offspring of Deity. Not only is Jehovah his Creator, but immeasurably more; God is his Father, with a heart toward him of boundless affection. His genealogy runs back until it says—"which was the son of Adam, which was the son of God." Man originated in the heart of Love, and has for his home a universe that is love-woven, love-brightened, and love-governed.

A Scotch father was one day on one of the Cheviot Hills, surrounded by splendid views. He thought it a favorable time to impress the lad with the thought of God's boundless love. He said: "My son, look off yonder toward the north, over fields, valleys, uplands, to the place where the earth and sky come together." Casting his bright eyes as directed, the father spoke, saying: "The love of God is as broad as that." Then bidding him turn to the south, east, and west, and gaze upon the vast reaches of charming landscape, he added: "The love of God is great astall that." The boy seemed to take in the idea, and replied: "Then, papa, we are right in the middle of it, aren't we?" It presses in upon us from all sides.

Purpose

It would seem that God's great, supreme purpose in giving man existence is that he might glorify Him and enjoy Him forever. Man is intended for a congenial companion and associate of the Godhead. What exaltation in such a possible destiny!

Making a Christian

God could create a human being, but not a Christian man. In this He needs help. As Bishop Warren puts it: "God wants something greater than He can make, something as great as God and man and angels together can make." And that is character such as we find in Christian personality.

Designed Destiny

Not for a slave was man created, but for a sovereign; not to be the sport of circumstances, but the master of destiny; not for a captive, but a conqueror; not for a sinner, but a saint.

Unpardonable

For such a being to sin deliberately and finally fall, can find no reasonable excuse. To follow the world, or Satan, or the flesh, is moral insanity. To do the will of God and abide forever, to keep the heart pure so as to see Christ and daily become like Him, is highest wisdom. Epworthian, think much of your possible

grandeur as a child of God and heir to eternal fellowship with God!

Norwich, Conn.

Of Special Interest to Epworth Leaguers

The arrangement with Mr. Masters, who has charge of the railroad transportation end of the official excursion, is that we shall have the services of a special conductor, who shall be perfectly familiar with all the details and arrangements of the route. This will make it very easy for people who have never taken such an extended trip to feel secure and contented about the arrangements. Ladies without escort or traveling alone will be made perfectly at ease, and every attention will be given that will make the long journey enjoyable.

If any Leaguer or friend wishes to take the trip at the simplest possible cost, it is our purpose to give them as enjoyable a trip as possible with the facilities at our command. We sincerely hope no one will stay at home because he or she cannot afford the personally-conducted, all-expenses-paid plan. We did not expect the majority of our people to go on that plan. However, some would desire it, so it was included in our arrangements; but the people who go on the cheapest possible plan will be as courteously treated, and their comfort will be as carefully looked after, as any on the trip. This excursion is arranged for all New England, and we do not intend to leave out of our party any who would care to go with us. The official excursion was especially arranged by an appointed committee, who have served without compensation or favors. We have appointed no agents because we thought best to go directly to the League with the facts and figures. Please remember that we have planned for the best service possible during the entire trip, and we certainly expect nothing but first-class treatment from all officials who handle the details of our party. Our Denver friends have given us splendid assurances of a delightful visit with them. They fully intend to do their part, and I believe we shall meet them more than half way.

Again, I wish to say: Do not be misled by any feeling that because the personally-conducted is beyond your pocket book you cannot have a good time and see a part of Colorado on a cheaper plan. If people are willing to put up with some little inconvenience I think it will be possible to see Denver, Colorado Springs, Pike's Peak, the Switzerland trail of America, the Georgetown Loop, St. Louis, Chicago, Niagara Falls, for from \$75 to \$80. If you are going to have sleeping-car accommodations, remember to reserve the same a few days in advance. Any information about the trip will be cheerfully given by

LEON L. DORR, Gen. Sec.,
First General Conference District,
Woburn, Mass.

Epworth Organs

are extra sweet-toned. Sold by the makers direct to homes and churches at factory price. Customer saves dealer's profits and is sure to be suited or organ comes back. Nothing could be fairer.

Write for Catalog today. Mention this paper.
WILLIAMS ORGAN & PIANO COMPANY, CHICAGO

ONE HUNDRED



copies of a letter, piece of music, drawing, or any writing can be easily made on a Lawton Simplex Printer.

No washing. No wetting paper. Send for circulars and samples of work. Agents wanted.

LAWTON & CO., 20 Vesey Street, New York.
59 Dearborn Street, Chicago.

A. B. & E. L. SHAW CO.

Makers of

PULPIT FURNITURE

8: Causeway St., Boston

Special Designs Executed

SEND FOR CATALOGUE



OUR BOOK TABLE

OUTLINES OF THE LIFE OF CHRIST. By W. Sanday, D. D., of Oxford. Charles Scribner's Sons: New York. Price, \$1.25, net.

This is the article contributed by Dr. Sanday to Dr. Hastings' Bible Dictionary. The writer is engaged upon a larger work on the same subject, which is not likely to appear for some years. It will be interesting to note in what direction the author's views may change in consequence of his more extended studies. The one great Life, which is the Light of men, can never lose its interest for mankind. It stands the utmost examination of the severest critics. Dr. Sanday is one of the most trustworthy guides on all these matters, never extreme or rash, never fossilized or stupidly, blindly conservative.

ELIMS OF LIFE, and Other Sermons. By Rev. J. D. Jones, B. D., of Bournemouth. F. H. Revell Co.: New York. Price, \$1, net.

Contrary to almost unbroken custom in such things, the sermon which gives the title to this volume is not put first in the series, but eleventh. The author names, as Elims, the home, the sanctuary, the place of private prayer. There are many other excellent sermons here, such as "Spiritual Short-sightedness," "Paul's Certainties," "Hindrances." Indeed, the whole number are decidedly above the average, and well worth printing.

THE EYE MIND ENERGY AND MATTER. By Charles Prentiss, M. D. Printed by the Author: Chicago, Ill. Price, \$1.50, net.

This book's motto is, "In the union of health adjuncts and the absence of pessimism, there is no such thing as incurable disease." Physical culture, mental medicine, and conservation of energy are regarded, when taken together, as equal to any task. The author holds that eye-strain is the cause of many serious disorders, and that its correction will in a great measure relieve troubles that have heretofore baffled the skill of the medical profession. He has used, in cases of fever and abnormal action, glasses which he calls "medium fogs with a small amount of prism base," with excellent results. He thinks the main benefit of open-air treatment in consumption and other diseases is the relief on the eyes from looking off instead of the close work which is so unnatural and fatiguing; and that the difference in the physical condition of men and women is mainly due to the fact that in men's callings there is usually a longer range of sight. He maintains, also, that a large majority of cases of drink habit take their origin from nervous irritation resulting from eye-strain; and he claims repeatedly to have seen people addicted to thirty or forty strong drinks daily cut off liquor at once without the least inconvenience or the least restraint being exercised over them, simply by a relief of the eye-strain through special glasses. The tobacco habit, he says, is also cured with equal facility. This seems like a big story, but he vouches for its truth. His advice is that "as a preventive of eye-strain and its effects, all persons living indoor lives, reading, writing, and making close application of their eyes, should wear glasses which give good practical vision, yet keep the eyes in the same position and as devoid of brain strain as if leading an outdoor life."

WAR OF THE CLASSES. By Jack London. The Macmillan Co.: New York. Price, \$1.50, net.

Seven essays on various phases of Socialism are here gathered into a book. The topics are: "The Class Struggle," "The Tramp," "The Scab," "The Question of the Maximum," "A Review," "Wanted," "A New Law of Development," "How I Became a Socialist." The author believes that the struggle between the classes and

the masses in this country is definitely on. His sympathies are wholly with the masses.

THE SECOND WOOGING OF SALINA SUE. By Ruth McEnery Stuart. Harper & Brothers: New York. Price, \$1.25.

For years Mrs. Stuart has taken front rank as a delineator of character, and, being a Southern woman, has laid the scenes of most of her charming stories in the South. This volume is a charming succession of comedies and tragedies of quaint corners of the Southland. There are six tales full of negro peculiarities and humors, plantation waggeries and love scenes and heartbreaks.

MAN'S RESPONSIBILITY; or, How and Why the Almighty Introduced Evil upon the Earth. By Thomas G. Carson. G. P. Putnam's Sons: New York. Price, \$1.50.

The title of this bulky volume (530 pages) and its elaborate table of contents awaken large expectations, which, it seems to us, are not borne out by what is found within the covers. He must be a bold man who thinks at this day to throw any new light on the old problem of the origin of evil. We have not discovered any such light in these pages. They discuss a large number of topics — Conscience, Covetousness, Cruelty, Fear, Ambition, Licentiousness, Firmness, Evolution, Socialism, Despotism, Government, Insanity, etc. — but not in a way that impresses one with the feeling that the author has any special mastery of them, or any very particular and pressing message to give the world, such as would justify the issuing of the book.

WHAT GOD HATH (NOT) JOINED. By Orr Kenyon. Dodge Publishing Co.: New York. Price, \$1.25.

A thorough study of the divorce question in story form. The author's main contention is that the churches, which confine legitimate divorce to a single cause, adultery, have made a grave mistake, and misunderstand the Scriptures. He holds that St. Paul distinctly permits larger liberty, and he quotes a very large number of the first names in church history all down the ages as bearing out his position. It is a strong plea for the less rigid view, although by no means for license. The main character is a Methodist minister, and much is said about the Methodist General Conferences, but, by a singular slip, the Annual Conference is called the District Conference, which would serve to show that the author is not really a Methodist, and has not quite familiarized himself with our terms. The plot is fairly well drawn, and there is much racy writing in it.

THE LETTERS OF THEODORA. By Adelaide L. House. The Macmillan Co.: New York. Price, \$1.50.

A very lively young lady, Miss Theodora Varney, who has come to New York from the West to achieve a career in literature, writes her experiences to an intimate friend, Miss Felicia Cabot, in New Jersey. There is a love affair, of course, running through it, and it comes out all right in the end. The letters are extremely readable, and one gets very much taken up with the little happenings of the days, which are so admirably told. The girl is extremely natural, very human indeed, and, after the proper amount of resistance and evasion and make-believe to herself and others, settles down with immense delight to her John, whom she has loved in her heart all through, and who has pursued her with heroic constancy.

THE OUTLOOK BEAUTIFUL. By Lilian Whiting. Little, Brown & Co.: Boston. Price, \$1. net.

In this her latest book Miss Whiting deals with the mystery of death and the relations between the life that now is and that which is to come. The contents in-

cludes: "The Delusion of Death," "Realize the Ideals," "Friendship a Divine Relation," "The Ethereal Realm," "The Supreme Purpose of Jesus," "An Inward Stillness," "The Miracle Moment." There is, as usual in this author's productions, a supersundance of quotations from all sorts of sources, and an overplus of words to the number of definite ideas conveyed. But the spirit is good, and the book will be helpful to those who are just in the mood for it.

FOND ADVENTURES. Tales of the Youth of the World. By Maurice Hewlett. Harper & Brothers: New York. Price, \$1.50.

Maurice Hewlett stands alone among writers of contemporary fiction as a master of mediæval romance. This new collection of stories is rich in color and texture, and aglow with passion. They may be said to belong to the "tapestry" school of ro-

A Working Brain

Can be Made Successful on Right Food

A busy man in one of America's largest watch factories tells how by change of food he gained a clear brain and steady nerves, and averted a mental and physical breakdown. He says:

"I was accustomed all my life to the ordinary diet of the average table. I thought that meat, potatoes, and other vegetables and fruit were necessary, and that tea, coffee and pastry in moderate quantities were not injurious.

"But I found in course of time that my dietary was affecting my health seriously. For four years I continued to run down. In time my nerves became seriously affected; they seemed constantly keyed up to the highest tension, and I became subject to the most violent bilious attacks which used to leave me in a weak and nervous condition for several days. The climax seemed to have been reached a few years ago, when I found myself about as near a physical wreck as a man could be and live. Physicians, tonics and other medicines, visits to the country, etc., etc., were of no avail. In sheer desperation I concluded a few months ago to see what effect a diet of Grape-Nuts food would have. I had often heard of it, but had little hope it would help me. I at once cut out all the heavy dishes, with the tea and coffee that I had always used, and began to eat Grape-Nuts with cream and a pinch of salt. Afterwards I added fruit, with occasionally an egg beaten up in milk, and entire wheat bread. This has been practically my diet for more than two months.

"I found that with the new diet I gained complete relief almost immediately from all the distress that used to follow every meal, my bilious condition was speedily regulated and cured, my nerves have grown healthy and steady — in short, my run-down constitution has been reconstructed and built up. As to the effect upon my mental powers, I have only to point to the fact that I have recently been placed in a responsible position in our establishment where complete concentration of mind is required to deal with complicated records and reports, and that I have been enabled to keep my accounts absolutely correct, which my numerous predecessors uniformly failed to do.

"I think these things speak volumes in favor of Grape-Nuts food as a nerve and brain builder. I ascribe all my improvement, mental and physical, the fact that I am possessed of steadier nerves, a clearer brain, a fine appetite, and have gained healthily in weight, to the cutting out of heavy food and the systematic use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

mance. Of the four tales here given, two deal with Italy, one with France, and one with England. The English story has to do with the times of Edward IV. and the rebellion of Jack Cade.

THE COURTSHIP OF A CAREFUL MAN, and a Few Other Courtships. By E. S. Martin. Harper & Brothers: New York. Price, \$1.25.

These are clever stories of life in New York, all showing Mr. Martin's deft touch and alluring style. The stories are bright with delicate humor and lively dialogue. Five other tales are supplied, besides the capital one which names the book.

THOMAS HARRISON. REGICIDE AND MAJOR-GENERAL. By C. H. Simpkinson, Balliol College, Oxford. E. P. Dutton & Co.: New York. Price, \$1.50, net.

One of the Temple Biographies. Major-General Harrison was one of the Fifth Monarchy men in whom the idea of re-establishing a theocracy through the rule of the saints was revived with singular force and without the restraining influences of historical perspective, or political experience, or the insight of statesmanship. They are intensely interesting characters, however, and Harrison's career, in connection with Cromwell and the other leaders of the Commonwealth, is well worth reviewing. The present volume is admirably adapted for this purpose.

SANNA. A Novel. By M. E. Waller. Harper & Brothers: New York. Price, \$1.50.

The scene is the island of Nantucket, although it is not specifically named, where the reader feels the salt of the sea and the charm of the quaint old town. Sanna is a wild, romping, willful madcap, bewitching in her girlish coquetry and charm.

THE HISTORY OF DAVID GRIEVE. By Mrs. Humphry Ward. The Macmillan Co.: New York. Price, 25 cents.

A paper-covered edition of this popular standard novel. It is a marvel of cheapness, nearly 600 closely-printed pages of elegant writing being supplied for a quarter.

BACK TO BETHLEHEM: Modern Problems in the Light of the Old Faith. By John H. Willey, Ph. D. Eaton & Mains: New York. Price, \$1, net.

It is the thought of the author that in Christ and His teachings is to be found the solution of all the problems that confront modern society; that "if there be any virtue and if there be any praise," it is of Jesus Christ; that He is not only the Author of our faith, but the Author of our civilization. So the writer ranges through a number of topics—"Militarism," "Environment," "Survival of the Fittest," "Philanthropy," etc.—and finds the teachings of the Saviour sufficient for their satisfactory treatment.

THE STORY OF THE WELSH REVIVAL. F. H. Revell Co.: New York. Price, 25 cents, net.

Various writers contribute to this timely and stirring little book. The story itself is well told by Arthur Goodrich, there are three contributions by W. T. Stead, a brief message by Evan Roberts, a paper on the teaching of the revival by Rev. Evan Hopkins, and some striking testimonies and incidents by eye-witnesses.

TOLD IN THE GARDENS OF ARABY. By Izora Chandler and Mary W. Montgomery. Eaton & Mains: New York. Price, 75 cents, net.

We are told that these stories have not been previously translated, but we are nowhere told from what language they are taken, who is their author, or under what circumstances they were composed—a rather serious omission, which should be supplied either by translators or publishers. The tales are nine in number, beginning with the "Emerald Roc" and ending with the "Crystal Kiosk," very much after the style of the Arabian Nights Entertainments, so dear to multitudes, with viziers, padishas, palaces, princesses, fairies, genii, etc.

MRS. DARRELL. By Foxcroft Davis. The Macmillan Co.: New York. Price, \$1.50.

Washington, London, and the Punjab, India, with the different sorts of society natural to these very diverse regions, come upon the stage. But the greater part of the book is given to the capital of America, and much of it is taken up with the unlovely character of a millionaire senator, who is expelled from his seat. Mrs. Darrell herself is not altogether satisfactory, nor Mr. Darrell either, but there are two or three other personages in the story rather worth knowing, and on the whole one may call it a fairly good book, with the plot well handled and everything coming out quite serene, as, of course, it should, wholly in the conventional way.

Magazines

— The *World's Work*, in its June number, inaugurates a fresh department which it calls the "New Science of Business." Three articles appear under it: "Using Credit to Advantage," "The Bookkeeper as a Human Being," "The Value of Organization Charts." Sereno S. Pratt shows that our insurance costs too much as compared with the price in other countries. Two writers sound a warning as to the menace of Japan's success. Two contributors (one of them Philip P. Frost, a recent Middletown graduate), treat of Chicago's Street Railway war. Other important and interesting articles are on "A New England Small Town," "The Modern Profession of Inventing," "The Church's Blight in Russia," "Forests of the Prairies," and the "Newest Railroad Power," meaning the Rock Island Company, which has come up so rapidly in the last few years. (Doubleday, Page & Co.: New York.)

— The June number of *Country Life in America* opens with an illustrated article, including the frontispiece, upon "The Black Bass: the People's Game Fish," by Dr. James A. Henshall. Charles Frederick Holder, from the experiences of a California vacation, tells about "Fishing for Tuna." "The House-Boat Cruiser" is described by Frank Landor Humphreys—such a one as a person of moderate means may own. Other papers of special utility and interest in these out-door, vacation days include: "How and Where to Cruise in a Power-Boat," "A Ten Day Vacation in the Olympics," "A Week's Cruise in a Small Sloop," "Changes in the Game of Golf," "The New Tennis," "Seventy Miles an Hour in an Automobile," "From Newark to the Bahamas in a 65-foot Yacht," "Camping at the City's Doors," "Bracing Outings on the Great Lakes," "A Camera Vacation," "Handling a Canoe," "The Secrets of the Trail," "The Building of the Log House." (Doubleday, Page & Co.: New York.)

— *Photo Era* for June presents a beautiful array of exquisite photographs, opening with

an illustrated paper upon "Photographic Pictures from the Last Century," by C. H. Claudy—pictures from old, half-deserted towns. From the excellent work of Bruno Wiegert of Dresden there are six reproductions, three of which are landscapes, remarkable in their rendition of distance. There are four full-page illustrations—"The Farmer's Early Springtime Task," by Charles W. Dearborn; "Whither and Whence?" George W. Leighton; "Over the Hill," W. A. Roger; "Brouillard au Port," A. Gomez Gimeno. The sixth paper in "The Principles of Photography Briefly Stated" is upon "Printing and Developing Velox Paper." (Photo Era Publishing Company: 170 Summer St., Boston.)

— In the *Bookman* for June the editor discusses Secretary Blaine's "Splendid Foreign Policy," and H. W. Boynton reviews a number of religious books under the heading, "Piety and Letters." Considerable space is also given to Dante. (Dodd, Mead & Co.: New York.)

— The *June Arena* continues Rudolph Blankenburg's exposure of the utter rottenness of Pennsylvania politics. The editor describes "Frederic Opper as a Cartoonist of Democracy;" Prof. Frank Parsons writes on "Municipal Ownership Methods;" and W. A. Corey greatly eulogizes the B. Fay Mills movement in Los Angeles, where, it seems, the apostate evangelist has organized what he calls a Fellowship, with over 1,000 contributing members. It seems, for the hour, to be quite the rage, but no one can tell where Mr. Mills will arrive next. He believes, now, it is announced, neither in hell nor heaven, in the personality of neither God nor devil; no depravity and no atonement are in his creed, but the universality of human goodness is. All are welcomed to fellowship, no matter what their belief. It is the latest novelty. In the nature of things it cannot last. (Albert Brandt: 5 Park Square, Boston.)

— The *Records of the Past* for May deals with "Buried Cities in Central Asia," "An American's Recent Discoveries in Egypt," and "The Work of the Hearst Expedition in 1903-'04." (Records of the Past: Washington, D. C.)

— The special patriotic character of the *Methodist Magazine and Review* for June is seen in a number of its illustrated articles. One by the editor, copiously illustrated, describes "Britain's Oldest Colony," Newfoundland. Dr. Morley Wickett has a well illustrated paper on the Yukon. "Prayers in Parliament" describes the devotional side of Provincial and Dominion and Imperial Parliaments. Manchuria and Harbin, on which the attention of the world is focused, are well illustrated and described. "Where the Battle was Won" is a striking story by E. A. Taylor. (William Briggs: Toronto.)

OFFICIAL ROUTE TO TORONTO

Four State Associations Going to Big Sunday-School Convention via C. V. -- G. T. Line

Four New England State Associations of Sunday-school workers already have selected the Central Vermont-Grand Trunk Railways, in connection with the Boston & Maine, as the official route to the big International Sunday-school Convention to be held in Toronto, Canada, June 23-27. This route is not only the most convenient, but also the most attractive from a scenic point of view, and in the number and variety of side trips offered both to delegates and others who may avail themselves of the opportunity to take an enjoyable northern tour at low cost—one fare plus 25 cents for the round trip. Niagara Falls, the Thousand Islands steamer trip, shooting the Lachine Rapids, and stop-over privileges at Montreal, are some of the inducements offered by the official line, and these trips are available to all purchasers of special tickets, whether delegates or not. The official train will leave Boston at 11:30 A. M., June 21. Those who cannot go at this time may secure the same accommodations on regular trains over the Central Vermont route leaving Boston daily at 11:30 A. M. and 7:30 P. M. Booklet giving full information on application to T. H. Hanley, N. E. P. A., 300 Washington St., Boston. This line also announces a most attractive personally conducted tour to the Epworth League Convention at Denver, leaving Boston on July 3, rate, \$44. Send to above address for itinerary.

Pimples

Every night just before going to bed, wash the face with hot water and Glenn's Sulphur Soap and you will get rid of pimples. Glenn's is the only sulphur soap that contains enough pure sulphur to make it a specific for skin diseases. Insist on having the genuine

Glenn's Sulphur Soap

25c. a cake at all drug stores, or mailed on receipt of 30c. by The Charles N. Crittenton Company, 115 Fulton Street, New York.

Methodist Centennial at Tilton, N. H.

Methodism in Tilton, New Hampshire, is one hundred years old this year, and the anniversary was fittingly observed, June 4, 5 and 6. There were sermons and addresses, memorial and historical services, reception and banquet — in fact, everything that was possible to make the centennial celebration a success and one



M. E. CHURCH, TILTON, N. H.

long to be remembered. The Methodists of Tilton once again showed that they know how to do things.

The exercises opened Sunday morning when Bishop Mallalieu preached to a congregation that filled the church. His sermon was based upon the words found in Numbers 23: 28: "What hath God wrought?" The Bishop in his way, so well known to New Englanders, gave a survey of the progress of the world during the century covered by the life of the Tilton church, and emphasized the religious work that has been accomplished.

At 3 o'clock in the afternoon a memorial service was held, when Rev. Nathan P. Philbrook, pastor of the church in 1881-'82, presided. Mr. Philbrook, in his opening remarks, mentioned some thirty of the early members of the church with whom he had been personally acquainted and who have since passed away.

Rev. Dr. D. C. Knowles was the first speaker. He mentioned several interesting facts in connection with the church and its centennial observance, among other things saying that the first itinerant who came to this vicinity was Lewis Bates, the father of Rev. Dr. L. B. Bates, the second speaker of the afternoon, and the grandfather of ex Gov. Bates, of Massachusetts. Mr. Bates came riding through the State on horseback in 1804, and stopped over night at the home of Jonathan Clough on Bay Hill. A meeting was held, and that was the beginning of Methodism in Northfield. Caleb Dustin was another early itinerant, and Martin Ruter in 1806 was the first settled pastor, being assigned here by the New England Conference. Dr. Knowles also mentioned the fact that the bell which calls the people to worship at the church was brought to Tilton from the old Newmarket Academy, the first preparatory school of the Methodist Episcopal denomination in the United States, which was afterward transferred to Wilbraham, Mass.

Rev. Dr. L. B. Bates, who spoke next, displayed several relics of the past, among them a cane presented to his father by Captain Webb, one of the pioneers of Methodism in New York; a purse presented to his mother by his father; and a watch bearing the date 1801, and probably much older than that. The hands of the watch pointed to five o'clock, the hour of Dr. Bates' father's death, at which time the watch stopped, the chain which controlled the movements having broken at that moment. He also had with him his father's journal, which contains an interesting account of that

first meeting on Bay Hill. Dr. Bates then preached the Word to the edification of all.

In the evening Dr. L. T. Townsend preached an eloquent sermon from Psalm 8: 4, showing that man is the greatest of God's creations, and that all things are created for the use and benefit of man.

The historical service Monday afternoon was presided over by Rev. S. E. Quimby, who was pastor in 1877-'78. The address of the afternoon, "One Hundred Years of Methodism in Northfield and Tilton," was delivered by Rev. J. W. Adams, pastor in 1875-'76. Mr. Adams' facile pen had written an exceedingly interesting and graphic story, which will be printed in full in the local paper and also, by request, in pamphlet form. "Previous to 1805," he said, "our work in New England was mostly sporadic. The whole theory was embraced in one Annual Conference, of which New Hampshire was only one district. The first society in this State was organized in 1795 at Chesterfield. . . . The Caleb and Joshua of this section (Northfield and Tilton) were Revs. Martin Ruter, D. D., and Lewis Bates. Dr. Ruter was a man of generous culture and of great natural abilities, exceptionally strong in the threefold sense of writer, teacher and preacher. Mr. Bates was an able pulpit orator, his voice like the blast of an archangel's trumpet. These were the two men of spiritual might whose voices first heralded the new evangel in these parts. . . . The first sermon preached in this vicinity was delivered by Dr. Ruter in 1803 at the house of Deacon Jonathan Clough on Bay Hill. In 1804 this good Baptist deacon opened his door to Mr. Bates. The first class was organized in 1804 at the home of Joseph Knowles, who was the uncle of the late Rev. Wm. D. Cass. In 1805, the first society was formed, and at the close of 1806 31 members were reported."

Mr. Adams then went on to tell of the early growth, of the mighty revivals, and of the strong men who preached. In 1815 the seminary building was erected. "It is to the credit of the Methodists," interjected Mr. Adams, "that from the beginning, on both sides of the ocean, they have been promoters and patrons of higher education." "When we think," he continued, after enumerating the preachers and presiding elders down to the present day, "of how impossible it is to estimate the social,

Conference has an opportunity equal to this."

Brief and interesting addresses were then delivered by Rev. Dr. J. M. Durrell on "The Value of Systematic Work," instancing the life of Rev. L. D. Barrows, D. D., as a noble example, upon which he dwelt at length, and by Rev. G. M. Cull, presiding elder, on "General Methodism, Concord District and Tilton."

At 6 o'clock, for half an hour, an informal re-

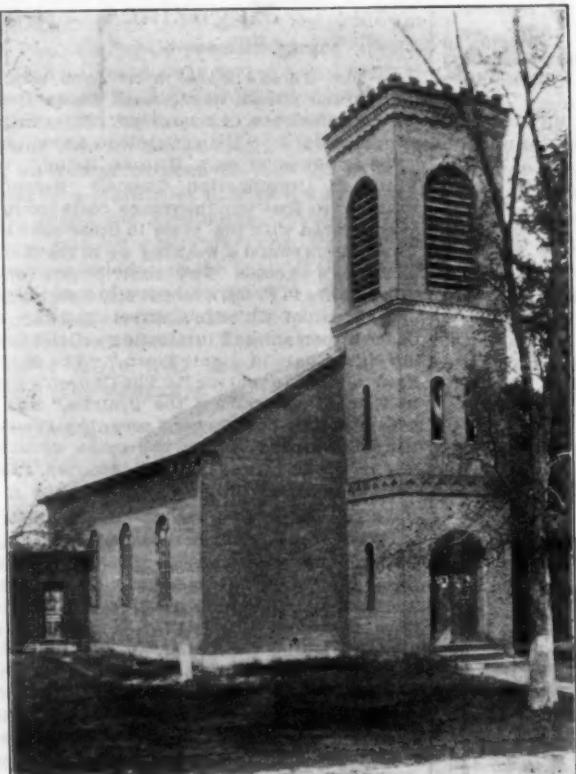


REV. G. A. HENRY

ception was given in the church parlors by Rev. G. A. Henry, the present pastor, and Mrs. Henry, after which the centennial banquet was served. Rev. Roscoe Sanderson, presiding elder of Dover District, pastor at Tilton in 1895-'99, was toastmaster, and introduced the following speakers: "Centennial Greetings," Rev. G. A. Henry; "The Past and the Future," Rev. J. W. Adams; "Semi centennial Recollections," Rev. S. E. Quimby; "The New Hymnal," Rev. C. S. Nutter; "Our Sunday-school," Rev. G. R. Locke; "The Church and Our Country," Rev. D. C. Knowles, D. D.; "The Veterans of our Church," Capt. O. C. Wyatt; "The Church and the Seminary," Rev. J. M. Durrell; "The Press and Methodism," Rev. E. C. E. Dorion; "Early Methodist Preachers," Mrs. N. P. Philbrook; "The Church and Business," Mrs. A. T. Cass; "Our Sister Churches," Rev. C. C. Sampson, of the Congregational Church; "Aggressive Evangelism," Rev. Wm. Warren.

Tuesday afternoon was given over to reminiscences, and Rev. Wm. Warren, pastor in 1900-'08, presided. Addresses of an interesting nature were delivered by these former pastors: Revs. J. W. Adams, N. P. Philbrook, S. E. Quimby, C. S. Nutter, and Roscoe Sanderson. All agreed that their Tilton pastorate had been among the most delightful.

The centennial closed Tuesday evening with the lecture on "Abraham Lincoln" by Bishop Fowler. Methodism is familiar with this famous lecture. For two hours and thirty-five minutes the Bishop held an audience that completely filled the church, entranced by his oratory and his matchless description of the



FIRST METHODIST EPISCOPAL CHURCH ERECTED IN
TILTON (TOWN OF NORTHLAND)

moral and spiritual influence that radiate from this church during one year, what shall we say of that influence when it is multiplied by one hundred? When we think that for sixty years this church has wrought upon that finest of all material, the seminary student life, truly we can say, no other church in our

great Lincoln.

Thus ended the celebration. It was a great event, admirably observed, and all are loud in their praise of the excellent work of the committee in charge, which consisted of Principal George L. Plimpton, Frank Hill, Rev. G. A. Henry, Arthur T. Cass, Mrs. S.

P. Osborne, and Mrs. J. L. Loomis.

Methodism in Tilton is in a most flourishing condition. The church has a membership of 230, with 8 probationers. There are 175 students in the Sunday-school. It has a church property valued at \$11,000 with a parsonage valued at \$8,000, all of which is free from debt. Beside that, there is the excellent property of the Seminary, with all that the seminary life means to town and church. Methodism here counts among its members many of the strongest men in the community, and so plays an important part in the affairs of the place. Rev. G. A. Henry is the present pastor, a young man of culture, who has a strong hold upon the town, and especially upon the young people of the place.

One hundred years of Methodism in Tilton! Pleasant are the memories of yesterday! Mighty things have been wrought. Glorious may tomorrow's record be!

E. C. E. D.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

Smithtown. — The many friends of Rev. M. T. Chilley, clergy and laity, will be glad to learn that he has so far recovered from recent serious illness as to resume ministerial service at Smithtown. At Conference time he asked a superannuate relation, fearing he could do no more effective work. The relation was cordially granted by his brethren. Happily he has so renewed his vigor as to serve as a supply. The good people of Smithtown are pleased, as well as Presiding Elder Sanderson. Mr. Chilley affirms that no is preaching with real enjoyment and growing stronger each week. Over this renewal of health and service all will rejoice, giving thanks also unto God. There is evidently a mutual appreciation by pastor and people, and mutual sympathy also, as many of the latter have been sick during the winter and spring. With improved health the work of a new year is jointly essayed in hope, courage and faith.

Kingston. — Rev. H. B. Copp and wife have been cordially welcomed at Kingston. To be sure, a young man had been the expressed wish of this church; but Mr. Copp keeps a lively step, and young men are not too plenty who make acquaintance with the families of a charge more rapidly than this man who with only slight intervals has been in service in the Conference since 1860. During one or two years when on the supernumerary list he supplied at Kingston. After twenty-two years he renews work there. Not only are the people pleased with this appointment, but the pastor and his helpers are not a little gratified. The parsonage is on the shore of a charming sheet of water, and is one of the best preachers' homes on the district. There is some eagerness for revival work. Open-air services are planned for the summer.

Rochester. — The first quarterly conference was held by Elder Sanderson, May 19. Class-leaders reported an average attendance at class for April of fifty. One has been baptized and one received into full membership since Conference. Deaconess E. S. Freeman and Miss Mary A. Danforth addressed the people in May, calling attention to the special interests they represent.

Lawrence, St. Paul's. — Rev. William Woods, pastor, received 9 on probation, May 7. The many children who on Decision Day in March indicated a desire to follow Jesus are under Christian nurture and training, and the hope and expectation are that many of them will be vital members of the body of Christ in coming years as well as now. Care for the child life of the church and Sunday-school! There is no more important work.

Dover, St. John's. — Rev. E. S. Tasker was welcomed for the sixth year by church and city with much interest and pleasure. The pos-

THE EPWORTH LEAGUE INTERNATIONAL CONVENTION DENVER, COLORADO,

JULY 5-9, 1905

The Raymond & Whitcomb Company will run an elegant special vestibuled Pullman train of Sleeping, Dining and Composite Library Cars. The route from New York and Boston is via the New York Central & Hudson River R. R., the "Great Four-Track Route." This superb train will leave the East, Saturday, July 1; Sunday, July 2, at Niagara Falls; arrive in Denver, Tuesday, July 4, at 4 p. m., in ample time for committee meetings and the opening of the Convention, July 5. The party will travel under special escort.

PRICES OF TICKETS

The prices of tickets, inclusive of railway transportation, Pullman berth (one-half section), meals in the dining car for the outward journey, and a railway ticket only returning, are as follows: From Philadelphia, \$61.75; from New York, \$63.50; from Boston, \$65.75; from Worcester, \$64.75; from Springfield, \$63.75.

We have also arranged a complete tour for those who wish to travel under special escort for the entire round trip, including transfers and hotel accommodations in Denver and also at Manitou Springs, and the side trips to the Garden of the Gods and Cripple Creek. In this tour provision is also made for sleeping car accommodations and meals en route for the return journey as well as for the outward trip. Prices for the complete tour on application. Send to us for descriptive circular, which will be mailed free to any address.

RAYMOND & WHITCOMB COMPANY

(INCORPORATED)

306 Washington St., Boston. 25 Union Sq., New York. 1005 Chestnut St., Philadelphia.

sible lengthening of the pastorate under present Methodist usage and law has some advantages. Public standing and influence may be secured and enhanced by continued service. Mr. Tasker is to have freedom from labor in July. With Rev. A. B. Rowell, of Bristol, he will pass that month at Lake Sunapee. It is expected that ere July gives way to August suns and fruitage, each of these worthy and beloved brothers with their families will be under his own cottage roof-tree. May both these summer homes near the shore of Sunapee be centres of Christian living and peace! Notwithstanding such movements as this, Heddington is still a place of manifold and growing charm. Lease a lot — a low annual ground rent — and build at Heddington, brethren! Rev. W. H. Hutchins will supply at St. John's in July during Pastor Tasker's absence. Very many will be glad of Mr. Hutchins' return to New Hampshire. He will be glad to supply at other points after his engagement at Dover. Pastors and churches can bear this in mind.

Personal. — Chaplain John W. Adams, of Methuen, will supply there three Sundays in July, and during the month of August at Exeter for Rev. W. T. Boultenhouse. For the rest of this month and for the first and last Sundays in July the veteran chaplain can still be secured for pulpit work.

Rev. Noble Fisk is also ready to respond to calls from his Conference brethren or from the churches on either district, and will prove an excellent supply. He is a real preacher; has been long in service, and has stores of experience. Try him! His present address is Manchester, N. H., R. F. D. No. 5. O. C.

Concord District

Monroe and North Monroe. — As usual in his case, Rev. Guy Roberts had good reports to present at the first quarterly conference, and the people had good things to say concerning their pastor. The work at both of the charges has been greatly improved during the faithful ministry of Mr. Roberts. There has been notable improvement in the church property, which has been much beautified under his skilful direction.

Piermont. — The Conference year opens well in this charge. The people were delighted to welcome their new-old pastor, Rev. E. J. Canfield. Mr. Canfield has done very acceptable

work in this place, which has told for the advancement of the kingdom. Improvements are being made of quite an extensive nature upon the parsonage property. A most commendable feature about these improvements is that the officials are careful that every bill is met as it is contracted.

West Thornton. — Both Rev. A. H. Reed and his wife are very popular in this community. Some fine work has been done, and great results for the cause have followed. All were glad when they heard that there would be no change in pastoral relations at this point this Conference, for young and old are well pleased with the present ministrations.

Ashland. — This charge is enjoying a period of success. Rev. J. E. Sweet is doing a work that is eminently satisfactory, and as a result the church is encouraged and the prospects are bright. The congregations are good, the finances are well called for, and the present year ought to be crowned with success of the best kind.

Plymouth. — Rev. G. M. Cull, presiding elder, preached at the evening service, May 21, and held the first quarterly conference. All reports were of a satisfactory nature. Rev. R. T. Wollcott, who for three years did excellent and faithful work in this place, went amid the best wishes of his many friends for his future usefulness. The new pastor, Rev. E. C. E. Dorion, has been well received.

E. C. E. D.

MAINE CONFERENCE

Augusta District

Industry and Starks. — The pastor, Rev. J. F. Keith, is much appreciated on this charge, and the people are heartily in sympathy with him. Interest in church-going is good, and religious interest is growing.

New Sharon and Mercer. — Rev. J. E. Remick was returned to this charge for the fourth year, and has met with a fine reception. Harmony and good feeling prevail on both parts of the charge. Congregations are good, and the prayer-meetings are well supported. We trust this will be the best year of the four.

Wayne and North Leeds. — Rev. Cyrus Purinton, after serving another charge for six years, came to this charge this spring by appointment

20,000 CHURCHES

(OUR experience is at your service.)

Lighted by the **FRINK** System of Patent Reflectors. Send dimensions for Estimate. OUR experience is at your service. State whether Electric, Gas, Welsbach, Acetylene, Combination or Oil. **I. P. FRINK**, 551 Pearl St., NEW YORK.

from the Bishop. Although church affairs here have been in a disturbed state for the most of the time for two years past, yet the pastor is taking hold of the work in a way to insure success.

Kent's Hill and Readfield. — The pastor is taking matters in hand in a very cheerful and tactful way, which means good things to the church and school, but the prospect of an eruption in the near future will perhaps interfere with progress in church work. We are very sorry to chronicle that the pastor, Rev. H. A. King, has been elected to the principaship of the academy in Baker University, Kansas, and has accepted the same. Consequently he will sever his connection with his present charge the first of September, after a trip abroad with Mrs. King, which they will take in the near future. His short stay with us has brought to him many warm friends, especially in the Maine Conference and on the Kent's Hill charge, including the school. The charge is in a prosperous condition; the parsonage has been put in splendid shape — newly painted and papered entirely throughout, some \$60 having been expended in this movement. More will be reported later of this pastor and his work.

Mt. Vernon and North Vienna. — Rev. M. Kearney, a superannuate of East Maine Conference living at Augusta, supplies this charge this year. We spent a Sunday with him and his people recently, and although because of ill health his wife cannot be with him, yet he has gained in the few weeks he has been here so much of the love and esteem of the people that quite an increase of salary was voted him at the first quarterly conference. His sermons are highly spoken of, and many new faces are seen on Sunday mornings in the congregation. Mt. Vernon still maintains a most excellent choir, second to none on the district.

BRETHREN: If any have failed to receive the benevolent apportionments, please conier with Rev. C. W. Bradlee, Waterville, chairman of the committee on apportionments.

The great Missionary Convention at Worcester has been held, and a considerable deficit in expenses opens up, a small amount of which is apportioned to our district. Any pastor or member of the church who will bear a little part of it, please send it to the presiding elder, and he will forward the same to its proper destination.

C. A. S.

Portland District

Ogunquit. — The people on this charge can hardly find language to express their appreciation of their new pastor, Rev. A. S. Ladd. "Too good to be true," they exclaimed, when the appointments came out; but behold the "Ladd" with his "loaves and fishes" came in due time. The fact that the Congregational Church in Wells was willing to place itself in the hands of the cabinet and receive the man sent from the Conference to supply their pulpit, made it possible to secure Dr. Ladd for these two churches. A very pleasant reception was given him, and excellent congregations greet him on the Sabbath. He has the honor of boarding at the house where Jesse Lee was once entertained over night.

Maryland Ridge. — This charge is supplied by a young local preacher, Rev. Charles L. Spear, who had never preached but once before entering this field. He and his family have been very cordially received by the people. The new pastor shows a commendable zeal, having

St. Paul Minneapolis Duluth

There are four magnificent fast daily trains via the Chicago & North-Western Railway from Chicago to St. Paul and Minneapolis and two to Superior and Duluth, including the famous electric-lighted North-Western Limited to St. Paul and Minneapolis, and the electric-lighted Duluth-Superior Limited to the Head-of-the-Lakes.

\$16.00



Round-trip summer tourist tickets on sale daily from Chicago at the rate of \$16.00 round trip to St. Paul and Minneapolis, and \$20.00 round trip to Superior and Duluth, with correspondingly low rates from all points.

All agents sell tickets via this line.

W. B. KNISKERN,
Passenger Traffic Manager,
CHICAGO.

made one hundred pastoral calls in this rural district where the homes are widely scattered. He has organized an Epworth League, and is getting a strong hold on the young people. We predict a successful year on this charge.

Kennebunkport and Cape Porpoise. — Rev. S. E. Leech and family are well settled in their new home, and are delighted with the place and people; but, better still, the people reciprocate and speak in highest praise of their new pastor and wife. The work of revival is already on, and several have either privately or publicly decided for Christ. The man who expects salvation and makes a bold strike in that direction, will find a response. At our last quarterly conference Henry, the pastor's eldest son, a student in Boston University, was granted a local preacher's license. May the "tribe of Levi" increase!

Cape Elizabeth. — The local paper says: "Rev. William Bragg is making a very favorable impression on his parishioners. He is a preacher of more than ordinary ability, and as a pastor is wise, genial, attractive and true." The attendance increased at the morning service from 28 to 62 in the first five Sundays. If the ratio can be maintained, Cape Elizabeth will be as noted for its church attendance as it now is for its large crops of squashes and cabbages. The pastor's effort in connection with Memorial Day exercises is highly spoken of.

West Scarboro. — Rev. W. H. Varney and wife were necessarily absent from their charge several weeks at the opening of the Conference year, on account of the sickness and death of Mr. Varney's father and mother. A warm greeting was extended by the church and parish, and the year opens well. Our church edifice at this point is hardly in keeping with this growing village, and we are hoping that in the near future our people will either "arise and build," or transform, enlarge and beautify the old historic structure.

Kennebunk. — Since the last quarterly conference of last year, 2 have been received on probation, 5 have been baptized, and 5 received into the church.

West Kennebunk. — Since the last quarterly conference of last year, 2 have been received on probation, 5 have been baptized, and 5 received into the church.

Portland, Pine Street. — The pastor, J. F. Rev. Haley, did not appear at Conference, as the old year was closing amid a flame of revival. Rev. A. A. Welch, an evangelist, assisted Dr. Haley for about three weeks, and 25 were taken on probation and 5 received into the church. Decision Day was observed in the Sunday-school, and nearly every scholar decided for Christ. The school is having a steady growth. The closing quarterly meeting of the year was an all-day service, with full reports in the evening from all departments of church work. The church meets with a loss by the death of E. M. Steadman, chairman of the board of trustees. The Purinton Calendar system has been adopted, and the subscriptions for current expenses greatly increased. Mr. George A. Cushman, the church treasurer, has recently fallen heir to a fortune of \$125,000, and his liberality toward the church makes the finances easier. The Epworth League observed the 16th anniversary, with an address by Mr. Davis, the newly-elected secretary of the Y. M. C. A. The Rines Brothers, singing evangelists of Canada, have been engaged for two weeks in the fall. The full order of services will be held during the summer. We believe the outlook for this church was never better than now. The pastor and his wife were welcomed back right royally, and a purse of money was presented at their reception as a token of appreciation by the people whom they so faithfully serve. A glorious year is anticipated.

Portland District Camp meeting, Old Orchard. — Several years have passed since this notice has appeared in the calendar of ZION'S HERALD, but on the evening of July 12 the district meeting will open and continue until July 20. Its success or failure will depend upon the interest taken on the part of our pastors and people. We desire to say to Portland District Methodists that this is our meeting, and if we are able to attend any one of the four held on these grounds let us be loyal to our own church and plan to support these services. We expect glorious gospel sermons, soul-stirring music, old-time altar services, and aggressive, evangelistic work. Rev. J. L. Glasscock, an eminent evangelist from Mt. Lookout, Cincinnati, has been engaged for the services of the week. Small cottages about the grounds, with two or more sleeping rooms, and fitted for housekeeping, can be secured for the week at a cost of \$5 and upward, according to size and location; lodging by the night for 25 and 50 cents; good board by the week, or meals at restaurants on reasonable terms. If you cannot come for

PROTECTS INVESTORS The Financial World

SAMPLE COPY FREE

NO INVESTOR OR SPECULATOR CAN BE WITHOUT this fearless financial paper and its Advice Service. It helps you to judge legitimate investments from fake. It exposes rotten finance with all its tricks and traps. It is independent as it accepts no advertising but lives and prospers by subscriptions only. It will

OPEN YOUR EYES

To judge safely any Railroad, Oil, Plantation, Mining, Industrial Stock or Bond, in which you may be interested. A sample copy might save you a fortune or make you one. Send now for Free Sample Copy before you forget it. FINANCIAL WORLD, 276 Schiller Bldg., Chicago.

the entire meeting, then come for a single service, if no more. We shall look for you. Apply to Revs. L. Luce or H. Chase for accommodations. Please keep the district meeting before the churches from now on. B. C. W.

EAST MAINE CONFERENCE

Bangor District

East Corinth. — The elder spent Sunday, June 4, on this charge, holding quarterly conference Saturday evening, and preaching Sunday morning at East Corinth, with the Lord's Supper following; in the afternoon preaching at Corinth, with the Lord's Supper following; in the evening preaching at East Exeter, with a six mile drive home. The day was pleasant, and unusually large congregations were present. At Corinth there is maintained a Home Department of the Sunday-school, with more than 80 members. The writer is firmly convinced that in nearly every place a good and useful Home Department could be maintained if there was some one to put the necessary labor into its development and continuance. Pastor Norris comes to us a stranger, but if present indications are fulfilled, will be welcomed among us and will not long be strange.

Mattawamkeag. — Rev. E. S. Burrill is at the solution of the problem of the scattered country congregation. Alternate Sundays the service is held at Mattawamkeag, and once in the month at Kingman and Prentiss. Kingman is sixteen miles from Mattawamkeag, and Prentiss yet eight miles farther from Kingman. Pastoral work under such circumstances is difficult, not to say impossible. Once in the month he goes to Seboom — so far away that it is necessary to go by train. He often has calls to attend funerals at a long distance. A man does not need to inquire what he can do to fill up the time here. A sensible physician would hardly prescribe a tramp in the woods as a cure for "that tired feeling!"

Vanceboro. — The new pastorate has opened most auspiciously. A comfortable house has been secured where heretofore it has been difficult to obtain one. The finances are in a most hopeful condition. The showing is very encouraging after an interregnum of two years.

At *Lambert Lake* there is delight at once more having regular services, and \$100 will be easily raised to assist in the payment of the pastor's claim.

Forest City. — The people are very sorry that it seemed best to have Pastor Hatch spend all his time, at least on Sundays, at Vanceboro and Lambert Lake; but he will be available for funeral services and any other special work for which a pastor is in demand. A few loyal hearts are left here who are willing to do all they can for the cause of Christ and the church, but their numbers are few.

Danforth. — The elder spent Sunday here in the absence of the pastor, who wished to attend Commencement at Kent's Hill, where his daughter graduates this year. Though the day was dull and rainy, excellent congregations gathered at all services. BRIGGS.

Rockland District

Bremen Circuit. — An encouraging report was given by Rev. J. N. Atwood. We found Mr. Taylor, "the Bible man," canvassing the charge. The pastor made 135 pastoral calls together with this representative of the Maine Bible Society. We always welcome these workers on our charges. It is good for the pastor as well as for the people. The luxury of pastoral work cannot be realized till one gives himself up to it and makes a business of it. The call of the people is becoming more and more, "Give us a pastor," and this is not only on our rural charges.

Friendship. — On each charge thus far the

Financial Opportunity

"Fortune knocks but once at every man's door" is a familiar quotation. Ten years ago I started in business on \$50.00 capital. Today I am incorporated under a special act of Legislature for \$150,000, and some of my friends tell me my business ought to be capitalized for a million. I am a successful business man. My ten years' record shows that. If you want to make money, join me in my enterprise. A small amount of stock in my company is at your disposal. Write for my book, "Ten Years." It tells the story of my success. You can be successful, too. Address The Mac Levy Co., Dept. 34, 68 Clark St., Brooklyn, N. Y.

report has been: "The year opens well." Friendship was no exception, though the attendance at quarterly conference was very meagre. Many of the brethren of this seaport village were from home — some doing business in British waters — some were sick, and some were tired. Some, on some of our charges, do not see the use of quarterly conference; some are grieved at the essential fifth-wheeliness of a presiding elder, anyway. But about Friendship — all had good reason for not being at quarterly conference except those who were present. The Epworth and Junior Leagues and the Ladies' Aid are essential features of church work here, and all are doing well. Rev. C. F. Butterfield and his efficient lieutenant, Mrs. Butterfield, are indefatigable in labors in the interest of the charge. T. F. J.

horting in Cochesett. A full house greeted them nearly every night, and between forty and fifty made a definite start in the Christian life. The pastor's wife was very successful in assisting her husband in the good work. A new spirit has come to the people. Up to June 11, 18 had been received on probation, with more to follow.

Bridgewater. — This church has also received a great spiritual uplift. Revival services began with the assistance of the Campello Praying Band, May 21, and were continued nearly every night until June 12. The last meeting was the best in attendance and results. Eleven names have been received as probationers, and the end, we trust, is not yet. Rev. L. B. Codding, the pastor, preaches the baccalaureate sermon to the graduating class of the high school on June 25.

L. B. CODDING.

N. E. SOUTHERN CONFERENCE

Brockton and Vicinity

Central Church. — Rev. and Mrs. Julian S. Wadsworth have been granted a vacation from the arduous duties of this flourishing church. They will be absent during June and July, spending most of their time in a quiet nook among the White Mountains. June 18 the pulpit is to be occupied by Rev. F. H. Morgan, who will also present the claims of ZION'S HERALD. A Sunday-school concert exercise will be given in the evening. During the month of July Rev. A. B. Kendig, D. D., of Southbridge, Mass., formerly of Brookline and New York city, will minister to the needs of the parish. He is well known in Brockton, having frequently supplied at this church. His summer home is at Egypt, Mass. A thank-offering service was held the last of May by the Woman's Foreign Missionary Society of the church. It was largely attended. The society is supporting ten girls in a school near Yokohama, Japan, and during the past year has contributed a good sum of money to work in foreign mission fields. Members were informally received by Mrs. Charles C. Eaton, Mrs. Fred C. Emerson, and Mrs. Gilmore Close. After the service refreshments were served. The program that followed was interesting, Miss Bertha Tilton contributing readings. A Japanese anthem by the King's Herald quartet, composed of Misses Bertha Ryder, Ella Patterson, Mildred Wentworth, and Lillian Gray, won applause. Miss Bertha Loheed read interesting letters from the pupils in the Japanese school, and the rendition of a Japanese lullaby by Miss Mildred Wentworth was pleasing. Mrs. Chester Eaton gave a fine reading, and Mrs. J. S. Wadsworth delivered an address touching upon missionary work in foreign fields.

South St. — June 11, 3 children were baptized at the morning service, and 9 junior probationers were received; also the remainder of last year's junior probationers were received in full. June 4, several adults were received into full membership. Wednesday, June 28, has been fixed as the probable date of the Sunday-school picnic. Sunday evening, June 11, a very enjoyable Children's Day concert was given, under the direction of a committee of which Mrs. J. E. Carr was chairman. Mr. Wm. King is the leader of the Praying Band of this church, the band now numbering thirty members. A series of revival services was held by these brethren in Cochesett and in Bridgewater in May and June, and they are under engagement to hold similar meetings in East Bridgewater and North Easton. There have been seekers at nearly every meeting held. A score or more of probationers have already been received by the churches thus aided. It is the ambition of these consecrated men to keep the revival fires burning in the vicinity of Brockton all through the summer months. June 18, 14, and 15 union fellowship meetings were held in the South St. Church. Rev. S. E. Ellis, the pastor, Rev. W. B. Heath, of Cochesett, and Rev. L. B. Codding, of Bridgewater, gave addresses on successive nights. The converts and friends of the three churches of Campello, Cochesett and Bridgewater were united in these three services.

Cochesett. — A blessed revival interest has prevailed in this church since Conference. Many of the neighboring pastors have assisted the resident pastor, Rev. W. B. Heath, but the brunt of the battle has fallen upon the South St. Praying Band. For over four weeks in May and June from six to twenty of the most effective Christian workers of Brockton were praying and ex-

Norwich District

Norwich District Ministerial Association. — This Association held its summer meeting with the people of Grace Church, Westerly, R. I., June 5 and 6. The first paper presented after devotional services had been held and items of business had been disposed of, was on "The Wisdom Literature of the Bible," by Rev. J. H. Allen, and was scholarly, suggestive and decidedly interesting. In the absence of the author it was read by Rev. T. J. Everett. Rev. W. E. Kugler read his essay on "Evolution and its Bearing upon Christian Doctrine." This production was lucid and written in excellent literary style and finely read. The sermon in the evening by Dr. M. S. Kaufman was on "Man Made for Dominion," the text being Psalm 8:6, and was an eloquent presentation of a great subject. On Tuesday morning Rev. O. H. Green gave a very interesting and comprehensive report of the missionary convention recently held in Worcester. Other brethren who attended the convention gave supplementary verbal reports of their impressions respecting that important meeting.

In the afternoon one of the essayists, Rev. Thomas Tyrie, being detained at the last moment, Rev. J. H. Newland was requested to read his paper on "Sidney Lanier." At the same session he also presented an essay on "Some Elements of Scripture Interpretation." Both of these papers by Mr. Newland were well written and thoughtful productions, and as such were very favorably received.

In the evening the sermon was by Rev. Jerome Greer, from the text Psalm 18:35: "Thy gentleness hath made me great." It was a helpful, spiritual discourse, delivered in a very pleasant and interesting conversational style. During the meeting the opening devotional services were conducted by Revs. C. B. Baker, F. A. Whittlesey and D. W. Adams. The ladies

RHEUMATISM CURED

I want every man, woman and child who is troubled with Rheumatism to try my "Home Cure." No matter how long and terribly you have suffered, no matter how many doctors and other remedies have failed, *I can cure you.* I am so positive of this, and have such faith in my "Home Cure," that I will send a trial treatment by mail absolutely free to any reader of ZION'S HERALD who needs it and writes for it. Write today. Address your letter to Mark H. Jackson, Syracuse, N. Y.

Read this letter from one who knows what it is to suffer with this painful malady:

MR. MARK H. JACKSON, Syracuse, N. Y.

DEAR SIR — My son who had been subjected with rheumatism for over nine years and had been bedfast for eight weeks, and we had tried all kinds of remedies from which we had been able to relieve him at times, but none of them did him any good. We were almost in despair when I chanced to see your ad. in one of my papers, and sent for a trial treatment. He seemed benefited from the first dose, so I ordered a full fifty days' treatment and gave it, and he is entirely cured. He is doing his usual spring work; is 19 years of age and a farmer. We shall always prize the "Home Rheumatism Cure," and very highly recommend it for all forms of rheumatism. This was a case of muscular and inflammatory rheumatism affecting the whole body, the limbs being drawn all out of shape, and the internal organs affected so we were afraid it would kill him or leave him a cripple for life. It seems like a miracle to us that he has entirely recovered.

Very respectfully,
W. D. EGGLESTON.

of Grace Church provided, as usual, most bountiful collations in the church on Monday and Tuesday where the preachers had delightful social fellowship with one another, while at night they greatly enjoyed the hospitality of their pleasant homes. The meeting was a good one, though not as largely attended as usual. The Worcester missionary convention coming just before this meeting, and the Ministerial Retreat in Hartford being at the same time, doubtless kept many away.

Westerly.—The work of this church is going on very successfully. June 4, 6 persons were received into the church on probation. This is the third month that probationers have been received successively on first Sundays. Rev. L. G. Horton, principal of East Greenwich Academy, spent Sunday, May 14, with this church. He preached in the morning, presented the claims of the Academy in the evening, and delivered an address before the Epworth League, in connection with which the newly-elected officers were installed. The day was a good one, and the services of Principal Horton were very much enjoyed. Westerly has recently been visited with a great and delightful political surprise in the temporary overthrow of a very corrupt political machine by the triumphant election of the citizens' ticket, which is certainly for civic righteousness as is suggested by the lamentation and great mourning of the liquor element of the town. It is safe to say that to effect this great conquest the ministers of the place have preached many a sermon on civic righteousness, and held many a prayer service the burden of which has related to this great triumph. They preached and prayed and voted. Hence the result. Rev. T. J. Everett, the pastor of our church, was one of the prudent workers in this important field of activity.

X. Y. Z.

VERMONT CONFERENCE

St. Albans District

Enosburg Falls.—The work is opening auspiciously, and the pastor, Rev. F. E. White, is getting hold of the work. He was permitted, with the Hon. M. P. Perley, to attend the missionary convention at Worcester. He returns next week to Minnesota to unite his daughter in marriage, and will come home accompanied by his wife and another daughter. The quarterly conference was determined to maintain the record this church has made both in the preacher's salary and benevolent work.

Alburgh.—An encouraging state of things was found in this island charge which not long since, it was thought, would have to be given up. Rev. O. E. Newton has the work well in hand, and the people are very hopeful.

Isle La Motte.—A band of noble women is a blessing to any church, but it is possible that the men will sometimes fail to realize their responsibility when the women have a mind to work. Rev. E. L. M. Barnes is doing faithful work, and with a little more help from the men would be able to do even greater things.

Highgate.—This is one of our struggling churches. It is in charge of Rev. C. P. Taplin, a veteran of many successful campaigns. The adoption of a new financial system, it is hoped, will materially ease matters on this charge.

West Berkshire, South Franklin and East Franklin.—Rev. G. A. Emery was sent to this triple charge, and has made a favorable impression upon the people. Good congregations, a business-like way of doing things, full attendance at the quarterly conference, the pastor paid to date— are characteristics of this charge.

Franklin.—Under the pastorate of Rev. O. B. Wells the church is planning for a successful year. A good-sized congregation greeted the presiding elder on a stormy Sunday evening. The pastor claims the assurance of a revival this year, which certainly will give this charge

—as it would every charge— just the uplift needed.

Swanton.—A united and enthusiastic quarterly conference was found here. An advance of \$50 was made in the preacher's estimate, and a committee was appointed to raise the necessary funds to clear the church of debt this year. The Epworth League is quite an important factor in this church, and the Sunday school reports the largest average attendance thus far in the quarter on the district. The pastor, Rev. M. S. Eddy, is held in high esteem by all.

Preachers' Meeting.—The St. Albans District Preachers' Meeting will be held at Swanton, June 26-27. It is hoped that all the preachers on the district will make an effort to attend. Matters of importance to the district will be considered.



gave this church a most delightful evening. The "Outlook" for the church was responded to by the heads of departments: The Sunday-school, O. E. Nutter, superintendent for fifteen years; the primary department, Miss Ethel Sabin, superintendent; the Bible classes, Mrs. O. W. Scott; the class-meeting, H. E. Locke, leader; the Christian Endeavor, Mrs. L. L. Zeiss, president; the W. F. M. S., Miss L. M. Barnard, president; the King's Heralds, Mrs. Thomas Lees, superintendent; the Ladies' Aid Society, Mrs. Carrie Locke, president. The pastor made the closing address on "working together and with God." Mr. Scott was surprised, a few days since, at finding a full set of Hurst's "History of Methodism" left for him at the parsonage. A prominent business man (and a recent accession to the church) was the thoughtful giver. At the first quarterly conference, on Wednesday, June 7, an arrangement was made to have the conference "open," and the congregation was invited to be present. Many listened, for the first time, to the proceedings of a quarterly conference. The new presiding elder, Rev. C. F. Rice, D. D., directed the business very successfully and made an excellent impression. At the close of the conference Dr. Rice and his daughter, Miss Laura, were given a reception. A pleasant welcome was given by Mr. H. E. Locke, a few words were added by the pastor, Rev. O. W. Scott, after which Dr. Rice made a very happy response. Refreshments were served, and all departed delighted with the successful gathering.

Cambridge, Epworth Church.—The Cambridge Chronicle of June 17 publishes in full the excellent sermon which Rev. W. W. Guth, Ph. D., delivered at the annual union Memorial service of the Odd Fellows of Cambridge.

G. F. D.

Lynn District

Saugus.—A crowded house listened to an excellent program on Children's Sunday. Miss Susie Fuller, of Melrose, sang. The Ladies' Aid Society has paid their pledge of \$2 per week to the weekly offering.

Springfield District

Holyoke, Appleton St.—Rev. John Handley, of Long Branch, N. J., first general vice-president of the Wesley Brotherhood, who gave such great satisfaction at the last session of the New England Conference, will speak on "How to Reach and Save Men," on Wednesday evening, June 21.

Chicopee.—At the first quarterly conference, May 29, the salary of the pastor was advanced \$200. After the business of the conference had been transacted, the ladies of the officiary furnished the members and their friends with refreshments. A good social time was enjoyed by all. Steady progress in this church is the

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

DIVIDEND

PAYING MINING, OIL, TIMBER, SMELTER, AND INDUSTRIAL STOCKS making possible LARGE INTEREST and PROFITS, listed and unlisted, our specialty. Booklets giving full information mailed free on application.

DOUGLAS, LACEY & CO.,
Bankers & Brokers, 66 Broadway, New York

BLYMYER CHURCH BILLS. UNLIKE OTHER BILLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

FAVORABLY KNOWN SINCE 1826 **RELLI**
HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BILLS.
G. MENEELY & CO. GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

LE PAGE'S PHOTOPASTE IN JARS AND TUBES.

For photo or general use. Dries quickly—never discolors print. Very strong—corners will not curl. Largest bottle now sold for 5c. (by mail, loc.) In bulk for large users, carton work, etc.

LE PAGE'S MUCILAGE
2 oz. size retails 5c.; by mail, 10c.
LE PAGE'S GLUE—1 oz., 10c.; by mail, 12c., loc. or tube. RUSSIA CEMENT CO., 181 Essex Avenue, Gloucester, Mass.



Newton Upper Falls.—A "church symposium," planned by the pastor, Rev. O. W. Scott,

order. The burning of the church, even, could not stem the rising tide.

Chicopee Falls. — Happiness all through the church. The new pastor has already won the hearts of the people, and all are looking forward to a year of conquest. As an indication of the good feeling the church has decided to advance the pastor's salary \$200. Chicopee is setting a fast pace for the Springfield District.

Blandford and Russell. — These churches are rejoicing, with their pastor, Rev. William Berkeley, over the convalescence of his son, who has sustained a severe surgical operation. Everything points to a complete recovery.

Ludlow. — Rev. Putnam Webber is pushing Church Aid with a vigor which will count for the church before Conference. He is arranging exchanges everywhere. On Sunday, June 4, Miss Orianna Harding, superintendent of the Deaconess Training School in Longwood, supplied the church during Mr. Webber's absence. She delighted the people with her quiet but forceful address, in which she showed the inner life and working of the deaconess movement.

Westfield. — Miss Emily C. Barlow, one of the graduates of the Deaconess Training School last month, has been engaged by the Westfield Church for a year, beginning with June 18. On Friday evening, June 9, a most successful lawn party was given by the Epworth League, under the leadership of Miss Clara Bush. The young people won great credit for their masterful handling of the large crowd which thronged the church grounds. The pastor's Tuesday night class consists almost exclusively of young Christians. They have adopted for their motto: "All for Jesus all the time." Twenty-four attended last Tuesday evening, despite the storm.

C. E. DAVIS.

Deaconesses' Appeal for the Children

The members of the Deaconess Home are engaged in varied activities — none more important during the heated period than the Fresh Air work. Hundreds of lives have been blessed through their agency, and the present needs are urgent. We have secured as our "Richland" the place at Hopkinton occupied last year, but this is by no means adequate. We hope that some of the readers of ZION'S HERALD, who live in the country, will invite not a few of our little ones (or, if preferred, adults), who are in need of country air and food, to be their guests for a few weeks during the summer. We also earnestly urge that Epworth Leagues and other societies help us to provide picnics for our poor mothers and children who cannot have more than a day's outing.

We are in urgent need of children's clothing, for many of these boys and girls must have

The Old Men and Women do Bless Him

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent telling what they say of the treatment. Address DR. BYE, Drawer 1111, Kansas City, Mo. [If not afflicted, cut this out and send to some suffering one.]

SUMMER HOMES IN VERMONT
Islands and Shores of LAKE CHAMPLAIN, the GREEN MOUNTAINS and WINOOSKI VALLEY. Illustrated book with complete list of hotels and boarding houses mailed for 6c. postage. Address T. H. HANLEY, N. E. P. A., Cent. Vermont Ry., 360 Washington St., Boston.

1905 1905
CHRISTIAN WORKERS' LEAGUE
WILL HOLD THEIR
17th Annual Conference
At Old Orchard, Maine,
July 21-31, 1905.
L. B. BATES, D. D., President and Director.

their wardrobes replenished before they go to the country. Last, but not least, we must have money. We have as yet received very little, but we are going right on planning and praying, and trusting that our friends will enable us to carry out these plans. It is Christ's own work. Who will help us? Address

JOSEPHINE S. FISK,
698 Massachusetts Ave., Boston.

CHURCH REGISTER

HERALD CALENDAR

Connecticut Valley Chautauque, Laurel Park, July 11-21	
Portland Dist. Camp meeting, Old Orchard, July 12-20	
Christian Workers' League, 17th annual camp-meeting at Old Orchard, July 21-31	
Empire Grove Camp-meeting, Aug. 24-Sept. 4	
Richmond, Me., Camp meeting, Aug. 4-14	
Yarmouth Camp meeting, Aug. 7-14	
Weirs Camp-meeting, Aug. 14-19	
Ithiel Falls Camp-meeting, Johnson, Vt., Aug. 18-28	
Willimantic Camp-meeting, Aug. 21	
Hedding Camp-meeting, Aug. 21-26	
Laurel Park Grove-meeting, Aug. 27-Sept. 4	
Asbury Grove Camp meeting, Aug. 28-Sept. 4	
Groveton Camp meeting, Aug. 29-Sept. 4	

POST OFFICE ADDRESSES

Rev. J. H. Barker, Mattawamkeag, Me.
Rev. Noble Fisk, Manchester, N. H. R. F. D. No. 5.

AVAILABLE SUPPLY. — Rev. C. H. Hanford, of South Lancaster, Mass., is available as a supply until September.

REUNION, CLASS OF '65, W. U. — The class of '65, Wesleyan University, will hold a reunion on Tuesday, June 27 (Commencement Week), at the home of Prof. W. N. Rice. A full attendance is earnestly desired.

S. K. SMITH, Cor. Sec.

A Delicious Drink

HORSFORD'S ACID PHOSPHATE

A teaspoonful added to a glass of cold water Invigorates, Strengthens and Refreshes.

SUPPLY FOR VACATION. — Rev. J. H. Barker, superannuate of East Maine Conference, lives in Mattawamkeag, Me., not Vassalboro, as given in the Minutes. He will be available for supply work during the vacation season. Any brethren who wish their pulpits supplied for a few Sundays in July or August, address as above.

W. H. M. S. — Mrs. Arthur T. Craig, 33 Pleasant St., Westbrook, Me., has been appointed as Maine Conference secretary of supplies.

TO THE PREACHERS OF THE NEW ENGLAND CONFERENCE — DEAR BRETHREN: We are home from our Southern field of labor. We have had a grand year. We could have done more if we had had more. Like many other institutions of learning, our tuition does not pay our current expenses. Miallalen Seminary is no exception. We want to visit your churches as far as we may be able, tell your people of our toils and triumphs among our brethren in white, and get a collection for our work. If you wish to couple this with any other benevolence, and so avoid an extra collection, we can arrange that. We are of no expense to the church we visit, except for entertainment. Either of us will answer any call within a hundred miles of Boston. Address Rev. GEORGE M. HAMLEN, D. D., or Mrs. GEORGE M. HAMLEN, Taunton, Mass.

TO FRIENDS OF MISSIONS. — The undersigned is preparing for immediate publication a collection of recitations and readings, mostly poetry, adapted to all ages, and suitable for the monthly exercises in the Sunday-school missionary societies, hoping thereby to increase the number of such organizations and promote their prosperity. Those who have successfully conducted such societies will have accumulated quite a stock of appropriate pieces. They will help a good cause if they will at once send me their collection, that I may use some of it in the forthcoming book. Such pieces as are not used will be promptly returned. If any are used, a copy of the book, when issued, will be sent to the contributor. Please attend to this without delay, and greatly oblige.

(Rev.) JAMES MUDGE,
Jamaica Plain, Mass.

BUREAU OF NEED AND SUPPLY. — Rev. T. C. Martin, Shelburne Falls, Mass.

Needs — 1. Books of local preacher's course of study. 2. 25 or 30 Hymnals. 3. Some Sunday-school books for a small mission school.

Supply — A good communion set.

SPECIAL NOTICE. — Arrangements are tentatively in progress for securing the services of Dr. J. Wilbur Chapman and his associates in evangelistic work to come next winter to Boston. A preliminary meeting is to be held in Wesleyan Hall next Monday, June 26, at 12 o'clock. Let all Methodist ministers receiving notice arrange to be present, each with a lay delegate.

LAKE MEMPHREMAGOG

The "Loch Lomond" of America

Lake Memphremagog, in northern Vermont and Canada, is one of the most charming resorts in the Green Mountain State. This lake is thirty miles long and two and a quarter miles wide, and over two-thirds of its length is in Canada. In early days a favorite haunt of the Indians for fishing and camping, it was named by them Memphremagog, meaning "beautiful water." The steamer "Lady of the Lake" leaves Newport, sailing the entire length of the lake to Magog, occupying about four hours. The view as witnessed from the decks of the steamer is magnificent — the charms of the rocky and uneven shore, the towering cliffs, the long stretches of green forest land and the distant peaks of Owl's Head and Orford Mount, with intervening sweeps of beautiful valley land, present a panorama which appears more beautiful at every turn.

The "Switzerland of America" this region has been called, and many people see in Memphremagog another Loch Lomond, while the Canadian portion has frequently been termed the "Geneva of Canada." In order to get a comprehensive idea of the marvelous scenic surprises of this region, send two cents in stamps to the General Passenger Dept., Boston & Maine R. R., Boston, for their beautiful illustrated booklet entitled, "Lake Memphremagog and About There," and two cents for the companion booklet, entitled, "Valley of the Connecticut and Northern Vermont."

ECZEMA Skin Diseases, Eruptions, old Sores quickly, permanently cured with "Hermit Salve." Results talk. 25 and 50c., all druggists, or mailed free. Hermit Remedy Co., 9 Bell Block, Elkhart, Ind.

NOTICE. — An opening for a good physician. Address "A. G." this office.

SMALL INVESTORS WANT SAFE INVESTMENTS

I can loan your money on improved farms in East Oregon and South Idaho. These lands are under irrigating ditches, and are unexcelled in the U. S. Interest, 6 and 7 per cent. Twenty-five years' experience without a loss.

THOMAS F. BARBEE, Ontario, Ore.

SQUIRREL ISLAND, MAINE

Cottage to let — 9 rooms, furnished, charming location, ideal for children. Fine public library, grocery, market, post-office, telegraph, etc. Season or half-season. Terms moderate. Address "Clericus," ZION'S HERALD office.

BOARDERS WANTED. — Mrs. Georg. Frank Kellogg wishes to open her new summer home for a few boarders. All the charms of country, with every modern convenience. For particulars address MRS. G. F. KELLOGG, The Bungalow, Egypt, Mass.

GORDON SCHOOL

REV. A. C. DIXON, D. D., President.

The Gordon Bible and Missionary Training School, Boston, Mass., opens its 17th year of successful operation on Oct. 10. It has sent out more than one thousand workers into home and foreign fields. It welcomes earnest persons of either sex, of all Christian denominations, whether or not called to the ministry. Free instruction is given in a two years' course, emphasizing especially the study and practical use of the English Bible. Aid and counsel will be given in securing moderate expenses and means of self-support. For catalogue or information address REV. JESSE B. THOMAS, D. D., Principal, Newton Centre, Mass., or REV. J. A. McELWAIN, Business Manager, Clarendon St., Baptist Church, Boston, Mass.

OBITUARIES

Ab, well! the day grows lonelier here.
Thank God, it doth not yet appear
What thrill of perfect bliss awaits
Those who pass on within the gates!
Oh, dear ones who have left my side,
And passed beyond the swelling tide,
I know that you will meet me when
I, too, shall leave these ranks of men,
And find the glorious company
Of saints from sin forever free,
Of angels who do always see
The face of Christ, and ever stand
Serene and strong at God's right hand.

The day grows lonelier apace,
But heaven shall be our resting-place.

— Margaret E. Sangster.

Plummer.—Addison Plummer, an old resident of East Boston, passed away, Thursday, March 16, 1905, after a brief illness, aged 86 years and 10 months. Although he had been feeble, owing to his advanced age, he was able to go about until Monday, March 13, when he was stricken with paralysis; a second shock followed in a few days, which resulted in his death.

Mr. Plummer came to East Boston about sixty years ago, and most of his life had been passed there. In his early life he was a sailor, and while on one of his voyages, he was converted at New Orleans. He attended the old Bennett Street Church in Boston, and his wife, who passed away a few years ago, was converted there. Later, he was connected with the Meridian Street Church, East Boston, till 1888. In that year, the Saratoga Street Church, East Boston, was organized, of which he and his wife became charter members. He has been a subscriber to ZION'S HERALD for more than fifty years.

Mr. Plummer was a faithful, consistent Christian, and a constant attendant at church when his health permitted. He won the respect of all who knew him for his upright, honorable character. He was a great lover of flowers, and his garden was a source of much pleasure to him. He loved to remember his friends who were ill or shut in, with gifts of the fragrant blossoms from his garden.

Funeral services were held at his home on Princeton Street on Sunday afternoon, March 19, conducted by his pastor, Rev. E. R. Thordike, D. D. The profusion of beautiful flowers and the presence of a large company testified to the love and sympathy of a wide circle of friends.

Mr. Plummer leaves four children and three grandchildren to mourn their loss.

M. L. H.

Mallett.—Emery C. Mallett, whose death occurred at his home in Topsham, Me., April 24, 1905, was born, Oct. 7, 1839, and spent all his life in that locality.

Nov. 27, 1866, he married Miss Bernice M. Graves, of Boston, who still survives him. He was converted at the age of nineteen, and for some years affiliated with the Baptist Church. He finally united with the Methodist Episcopal Church at Bowdoinham, Me., and for eighteen years was a consistent, helpful member. Living a long distance from the church, he could not attend all its services, but his interest therein never flagged, his financial support was never withheld. Ill health necessitated his absence during the last years of life. More than forty years ago he organized a Sunday-school in his neighborhood, was for years its superintendent, and until the time of his death was deeply interested in its prosperity. Generous and kind-hearted, no appeal for worthy charity was ever denied. He was a quiet man, hating all ostentation, and nothing with him was ever done for mere effect. His words were few, but his life was a constant testimony to the power of Christ to save and keep. He was a hard-working man, yet found time for sys-

tematic study of the Bible and for reading of a high order, which made him more than ordinarily intelligent.

He was not afraid to die. Calmly and thoughtfully he made all the arrangements for his funeral service, even selecting the Scripture he wished to be read. The writer, having been a former pastor and for many years an intimate friend, was invited to conduct the same. A large number of people in attendance attested the high esteem in which he was held.

W. P. MERRILL.

Marshall.—Mrs. Hannah Loud Marshall, widow of Luther T. Marshall, died at the home of her son, Thomas H. Marshall, in Cushing, Me., April 13, 1905.

She was born Feb. 29, 1824, at Loud's Island, Bremen, Me., and was married, Oct. 10, 1845. Nine children were born to them, seven of whom are living. She was an earnest, warm-hearted Christian, beloved by all whose good fortune brought them within her acquaintance, and she will be missed by the community in which she lived and from the Methodist Episcopal Church of Cushing, of which she had been an active member for many years.

Leighton.—Mrs. Annie W. Leighton, wife of Henry Leighton, died in Sidney, Me., March 22, 1905, of bronchitis, aged 60 years and 10 months.

In early life she entered into an everlasting covenant with God, and for over fifty years was faithful to her vow and to the Methodist Episcopal Church. Her sufferings were great and prolonged; but her soul was kept in perfect peace until the angel of light, robed in glory, bore her pure sweet spirit to the palace of the Eternal King. She was a faithful wife and a devoted mother, and a sorrowing husband, two sons, and two daughters, with grandchildren, will keep her in loving and unfading memory.

The funeral service was held at the family residence, where kind and loving friends and neighbors gathered to pay their last respects and say farewell. The writer preached from Rev. 14: 18.

JOHN GIBSON.

Larrabee.—Daniel Prescott Larrabee was born in Naples, Maine, Oct. 13, 1821, and passed away from earth, Sunday, May 7, 1905.

One of a family of thirteen, he was inured to the hardships of pioneer life. He early in life surrendered his heart to the Master, and has lived a noble and consistent life until the end. Sixty years ago he was a probationer in the church. He joined in full membership under the pastorate of Rev. Gershom F. Cobb. Had the church succeeded in winning but one such choice spirit to its active membership, the entire profession would have been redeemed, for one such triumphant life is the prophecy of possibility for all. Every important office in the church has been filled by him with marked fidelity. His faith was clear, his heart was pure, his life true and eminently useful. Like Enoch of old, he walked with God, and was not, for God took him.

He leaves an aged wife in very feeble health. She cheerfully awaits the summons from on high. For fifty-six years these good people have lived in that delightful harmony that makes the Christian home a foretaste of the heavenly. Four children have graced the family circle, one of whom passed away from earth in infancy. The daughter, Lucetta Isabel, familiarly known as Lutie, joined the host of the redeemed last winter. Two sons—Frank M. and Herbert L.—are business men in Portland and Boston. An aged sister, Mrs. Stephen Porter, of Bridgton, Maine, is the sole surviving member of the family of thirteen.

Mr. Larrabee was one of the "salt of the earth" in reality, one of God's noblemen. May his mantle fall on the rising generation!

WILLIAM WOOD.

Larrabee.—Just two weeks from the time her aged husband passed into the possession of his inheritance with the saints in light, Eliza (Center) Larrabee joined him among the host of the redeemed. Just two weeks from the time the funeral services of Daniel P. Larrabee were held, almost the same company gathered in the same home to perform a like service over the precious remains of this mother in Israel. The Methodist Episcopal Church of Bridgton, Me., has lost two of its most aged and eminent members. Their prayers and tears and toils and sac-

rifices are built into the material and spiritual church they loved so well.

Mrs. Larrabee was a sister of Rev. N. D. Center, one of the honored superannuated ministers of the Maine Conference. The home they so long occupied is now tenantless. The family have grown up and are away. These saints of God grew old beautifully together. It was a very pathetic sight to see this aged wife in very feeble health sitting by the side of her husband in his last days, trying to render the service she felt he needed. He had long waited tenderly on her. After the decease of her husband she pined as the dove and longed to follow on. "Faithful unto death," they have together joined the ranks of the white-robed.

In the obituary of Mrs. H. M. Richmond, her daughter, and that of her husband above, more of the personal incident has entered, and is, therefore, not repeated. "Blessed are the dead that die in the Lord."

WILLIAM WOOD.

Andrews.—Ebenezer F. Andrews was born in Rutland, Pa., Aug. 28, 1832, and died at the home of his daughter, Mrs. Fred Burt, in Newark, Cal., April 13, 1905.

Mr. Andrews spent the most of his life in Dighton, Mass., his parents having returned to this place when he was a mere lad. On coming to manhood he learned the carpenter's trade, but ill health forced him to relinquish this work, and for a time he served as a clerk in Providence and in Gardiner, Me. He then went into the grocery business for himself in Dighton, and continued in the same some thirty years, until, broken down in health, he retired from active business.

Mr. Andrews married Miss Elizabeth Earle, of Dighton, and to them were born seven children, three of whom died in early life. At a time when the parents were sorely afflicted, Rev. S. O. Benton, D. D.—now recording secretary of the Missionary Society, formerly a pastor in Dighton—sought out the family to render to them the consolations of the Gospel. It was sown in good soil. Mr. Andrews, while in Providence, had joined the church of another denomination, but had lost his interest in experimental religion. He now reconsecrated himself to the Lord, and joined the Methodist Episcopal Church, and his wife soon transferred her membership to the church of her husband's choice; and from that time they were very devoted followers of the Lord Jesus and active in all departments of church work. Mr. Andrews served the church very acceptably in discharging the duties of trustee, recording steward, class-leader, and Sunday-school superintendent. The prosperity of the church greatly rejoiced his heart, and the privilege of Christian fellowship and the means of grace were duly appreciated. He kept himself well informed on church matters. He was a diligent reader and had a high appreciation of ZION'S HERALD, subscribing for copies to give away. He was an advocate of prohibition by party action. He had served his town for many years as postmaster.

Some five years ago Mrs. Andrews preceded her husband to the better land. Four children are left to mourn their loss—Mrs. Fred Burt, of Newark, Cal., Mrs. Adelaide Allen, wife of Rev. C. Bronson Allen, of Detroit, Mrs. George Jones, of Pasadena, Cal., and Clarence C. Andrews, of Dighton.

The funeral service was held at his late residence, conducted by his pastor. E. W. G.

McLane.—Mrs. Temperance Gifford McLane, daughter of Job and Achsah Hatch, was born in Falmouth, Mass., Dec. 16, 1818. In 1841 she was married to Benjamin Baker McLane,

R-U-P-T-U-R-E

HYDROCELE

VARICOCELE and PILES

Can be CURED without the knife or pain, by Dr. FARRAR, specialist of 35 years' experience 28 King St., Dorchester Dist., Boston. For FULL information call on the Doctor as above on Mondays and Tuesdays, from 9 A. M. to 9 P. M. He is highly endorsed. The treatment is a great comfort. Terms reasonable. No charge for a professional interview. Inquire of Publisher of this paper. The Doctor's post-office address and residence is 28 King St. Dorchester Dist., Boston Mass. Office practice in Boston estab. 1880.

J. S. Waterman & Sons
Incorporated
FUNERAL UNDERTAKERS
and **EMBALMERS**
2326 and 2328 Washington St.
Adjoining Dudley St. Terminal
All modern improvements under one roof,
including offices, sales rooms, morgue,
dressing rooms and chapel. Tel. Roxbury,
72 or 73.

whose death she was called to mourn in 1899. From that time the home of her daughter, Mrs. Ira W. Hatch, was hers until the evening of May 2, 1905, when she was called to the city that hath foundations, whose builder and maker is God.

Quick and clear in thought, cautious and firm in judgment, with an appreciation of innocent humor, and breathing an atmosphere of purity, she gave both delight and inspiration to those whose privilege it was to know her. Patience and thoughtfulness for others were characteristics of this generous soul. Even at the last she was concerned for the members of the family at her bedside that they might not be deprived of their rest. She loved her family and her friends, and knowing that they were the gifts of Him who was the supreme object of her love, she longed to see them all His friends. In her youth she accepted Christ, and at the age of eighteen years became a member of the Methodist Episcopal Church, in which she was honored with the offices of steward, teacher in and superintendent of the Sunday-school. The church and its interests were sacred to her.

During the months of her decreasing physical strength she cherished a firm hope that she might again enjoy — what to her was a precious privilege — the opportunity of worshiping with the company of God's people she called her own. Trusting not in the life she had lived, but in her Saviour, her sun sank in the glory of an assured and better rising.

On Saturday, May 6, suitable services at the house and at the grave were conducted by her pastor, and the body, borne by her three sons and Capt. Hatch, her son-in-law, was tenderly laid in its resting-place in Oak Grove cemetery in the village of her nativity and of her long, useful, and beautiful life.

Of her nine children the following are living to mourn the loss and cherish the memory of a true mother: Benjamin L., Louisa T., wife of Capt. Ira W. Hatch, Capt. Thomas J., Henry S., and Hattie A., wife of Rev. E. W. Eldridge.

To us there is sorrow and loss for time, but to her joy and eternal gain; and withal we rejoice that the Father gave her to us and keeps her for us.

MARVIN S. STOCKING.

MacBurney. — Rev. Samuel MacBurney, D. D., a supernumerary member of the New England Southern Conference, died at his residence in Philadelphia, Pa., May 7, 1905, in which city he was born, Sept. 20, 1843.

He was of Scotch-Irish descent, the son of John and Sidney MacBurney, and a cousin of Bishop Neely. He was licensed to preach before he reached the years of manhood. He served as a supply within the bounds of the Philadelphia Conference, and intended to enter it; but by the advice and request of Bishop Simpson he went to Kansas, and was admitted to that Conference, and appointed to Leavenworth City. He served important appointments in that and other Conferences, and twenty-seven years ago was transferred to the New England Southern Conference, where he continued in the effective ranks for fifteen years. Taking a supernumerary relation, he came to Philadelphia twelve years ago. Able, until prostrated by illness, to preach once on a Sabbath, his services were frequently sought at dedications, anniversaries, and other special occasions. His eloquent presentation of the truth and fervor of heart always made him an interesting and acceptable preacher.

The funeral services were held in Cookman Church, Philadelphia, and were in charge of the pastor, Dr. Amos Johnson, who spoke briefly of the illness of Dr. MacBurney, and of the grace by which he was sustained in the midst of the pain of the body, and of the blessed hope of immortality he enjoyed in the face of death. Dr. G. W. Babcock, of the Philadelphia Conference, and Dr. J. F. Shaw, of the New Jersey Conference, warm personal friends of the deceased, spoke in the most tender and appreciative way of Dr. MacBurney's great ability as a preacher, of his fraternal spirit, of his loving sympathy, and of the work he had done. A paper from the Philadelphia Preachers' Meeting was read by Dr. W. L. McDowell. Drs. S. M. Vernon, W. H. Shaffer, and J. W. Sayers, of the Philadelphia, and H. C. Turner, of the Wilmington Conference, participated in the services.

W. L. McDOWELL.

\$25 CHICAGO to DENVER and RETURN Chicago, Union Pacific & Northwestern Line

On account of International Epworth League Convention at Denver, July 5-9. This is the direct route, and over the only double-track railway between Chicago and the Missouri River. It is the official route of the Epworth League for Ohio, Indiana and Michigan. Special trains are announced for the use of Epworthians and their friends. Low rate tickets are on sale *via* this line from all points. Send 2-cent stamp for illustrated itineraries, list of Denver hotels, boarding-houses, etc. W. B. KNISKERN P. T. M., C. & N. W. Ry., Chicago.

EDUCATIONAL

WESLEYAN ACADEMY

WILBRAHAM, MASS.

This historic school with modern equipment and special methods opens 89th year Sept. 18, 1905. Applications now being received.

Rev. WILLIAM R. NEWHALL, Principal

DREW THEOLOGICAL SEMINARY

TUITION AND FURNISHED ROOMS FREE

Lectures on Special Topics in Theology and Pastoral Work every term. Particular attention given to the Theory and Practice of Sacred Oratory and Music. Fall term commences Sept. 22. Winter term, first Tuesday in January. For all special information address President HENRY A. BUTTZ, Madison, N. J.

BOSTON UNIVERSITY

Offers Metropolitan Advantages of Every Kind.

College of Liberal Arts

Address Acting Dean W. M. WARREN,
12 Somerset St.

School of Theology

Address Assistant Dean C. W. RISSELL,
72 Mt. Vernon St.

School of Law

Address Dean MELVILLE M. BIGELOW,
Isaac Rich Hall, Ashburton Place.

School of Medicine

Address Dean J. P. SUTHERLAND,
295 Commonwealth Ave.

Graduate Department

Philosophical and Literary courses.
For graduates only.

Address Dean B. P. BOWNE,
12 Somerset St.

W. E. HUNTINGTON, President.

EAST MAINE CONFERENCE SEMINARY Bucksport, Me.

Offers three Four-year College Preparatory Courses. Courses in Business, Elocution and Music are also given.

The buildings are equipped with heating plants, bath-rooms, and electric lights.

The faculty is recognized as one of the strongest in the State; it has in its membership five college graduates.

Spring term opens March 28, 1905.

S. A. BENDER, President.

FISK TEACHERS' AGENCIES

Boston, New York, Washington, Chicago, Minneapolis, Denver, Portland, Spokane, San Francisco, Los Angeles. Manual free. EVERETT O. FISK & CO.

TILTON SEMINARY

Tilton, N. H.

Spring term now open; applications being received for fall term opening in September, 1905.

Few schools charging \$500 offer equal advantages. An increasing endowment makes low rates possible. Broad courses of study. Fine buildings and situation. Three hours from Boston. \$100 Plan for limited number. See for catalogue (mentioning ZION'S HERALD).

GEO. L. PLIMPTON, Principal

METHODIST BOOK CONCERN

EATON & MAINS, Publishing Agents.

NEW PUBLICATIONS

PRINCESS SUKEY

By MARSHALL SAUNDERS.

The story of a pigeon, and the story of a homeless girl and a score of unique characters whose acts and thoughts are cleverly wrought into a beautiful story.

12mo. Cloth, \$1.25, net; by mail, \$1.40

♦ ♦ ♦

TOLD IN THE GARDENS OF ARABY

By MRS. IZORA CHANDLER
and MISS MARY W. MONTGOMERY.

This book will prove a delight to old and young. It is clean, yet thrilling, and has the true Oriental atmosphere. One in reading it must feel approach to those people of the Great East, and gain added knowledge of their life and character. The work of putting into English has been done *con amore*. It seems to be that of a single mind.

12mo. Cloth, 75c.; by mail, 83c.

New England Depository

Chas. R. Magee, Manager

36 Bromfield St., Boston

MONTPELIER SEMINARY

College Preparatory, Business, Art, Oratory. Music department the best in northern New England. \$200 per year. Many students reduce their expenses to less than \$100. For particulars address the Principal.

REV. E. A. BISHOP
Montpelier, Vt.

MAINE WESLEYAN SEMINARY

AND WOMAN'S COLLEGE

Kent's Hill, Maine

Fall term opens Sept. 12, 1905.

College Preparatory, Seminary, Normal, Art, Music and Business Courses. Fine buildings, healthy location, two hours from Portland, and six hours from Boston. Write for catalogue and mention this paper.

Rev. WILBUR F. BERRY, President.

The East Greenwich Academy

FOUNDED 1802

A Boarding-School for Both Sexes

College Preparatory and Special Courses. Pupils are individualized with a view to the largest mental and moral improvement. There is no better place for young people who desire a thorough training in a homelike atmosphere at a moderate expense.

Spring term begins March 28, 1905.

Rev. LYMAN G. HORTON, Principal
EAST GREENWICH, R. I.

Lasell Seminary for Young Women

Auburndale, Mass

(Ten miles from Boston.)

Boston standards of scholarship and conduct of life, with advantages of healthful and beautiful suburban residence; rowing and skating on Charles River; outdoor games in ample, shaded grounds; best equipped gymnasium and swimming pool under careful hygienic supervision. Lectures and lessons on topics adapted to the ideal administration of homes; pupils properly chaperoned to the best Musical and Literary entertainments in Boston, and to historical places in the vicinity. For illustrated catalogue, blank forms for application, or place on waiting list, address (mentioning this paper)

C. C. BRAGDON, Principal.

CHURCH
CARPETS

AT MANUFACTURERS JOHN H. PRAY & SONS CO.,
CARPETS AND UPHOLSTERY.
PRICES. 658 WASHINGTON ST.
OPP. BOYLSTON ST.
BOSTON.

Lasell Seminary for Girls

Auburndale, Mass.

SINCE 1874 unique in an ideal of training girls for homes, and for the social relations in which *womanly* influence has its peculiar opportunity for the expression of its divinely appointed power.

Maintaining the highest standard of intellectual development, Lasell creates also an environment of broad, sweet family life in a school as a larger home; and with ceaseless care unfolds the sense of personal responsibility for the general good, in the *ideal womanly life*.

While the ultimate interests of men and women are identical, there is a wide difference in the conditions of work for each in the life which must be lived, and so in the preparation for it. Hence Lasell illustrates practically the best methods of supervising and executing home duties by lessons in Cooking, Dressmaking and Millinery, by the best specialists; and for seniors a definite period of ordering a home — Applied Housekeeping, in Experiment Hall.

The school has large grounds, and a boat-house on Charles River, where rowing is taught and practiced under experienced supervision.

Everything that a beautiful suburban home can offer is to be found at Lasell; illustrations of the best in Art everywhere — on the walls of chapel, corridors, and reception rooms, besides a rare Art Studio; Music by Boston standards, and chaperoning to all first-class entertainments and lectures in Boston, only ten miles distant; also to many points of historic interest.

But what commendations can be so satisfactory as the many pupils of a second generation — the mother sending her daughter to the school so helpful to herself, and the grateful recognition by parents of the good work done? See notes from letters at the end of the catalogue. Here also observe the illustrations of the best equipped gymnasium, swimming pool, and bowling alley in a girls' school; the practice kitchen and dining-room for small classes; the rising seats in the Home lecture room, where all may see and hear — rooms especially fitted for this work.

For catalogue and information address

C. C. BRAGDON, Principal.

Editorial

Continued page 777

nal of June 17, in a memoir accompanied by a portrait, says: "Personally he was a man of fine character, of sterling integrity, and of genial temperament, making many friends, not only among his pupils and associates, but in the community at large. His loss will be keenly felt in the school where he had been so successful, as well as throughout the whole school system, in which he was a prominent factor. Besides Mrs. Rich, two children — E. Gile Rich, who is connected with the Macmillan publishing house in New York, and Miss Ethel Rich — survive him.

— Miss Alice K. Howard, daughter of the late lamented Rev. Emory A. Howard of the New England Conference, was married last week, in Auburndale, to Mr. Virgil De Witt Harrington, of New Hampshire. The ceremony was performed by Bishop Mallalieu, assisted by the groom's father. Miss Howard was a leader among the young folks in Epworth Church, Cambridge, and will be especially missed in the Epworth League and Prof. Taylor's normal class.

BRIEFLETS

A company of eleven gentlemen met on Friday night, June 16, as the guests of Mr. Wm. M. Flanders, of Newton Centre, to consider the affairs of the New England Deaconess Hospital. It was heartily agreed that work on the building should be resumed at an early date, and it is hoped to do so in the autumn. At this meeting \$8,000 was subscribed. There is now in hand, in cash and good subscriptions, \$33,000, and \$57,000 is still needed to complete the building free of debt.

If the sum total of a human life counts for good — helps on, though ever so little, the coming of God's kingdom in this world — that life is not a failure; it has surely not been wasted. There may be exceedingly weak, bad passages in it, but such a life, thank God! is on the plus and not the minus side of the eternal account. It is divinely worth saving.

The announcement that the "Medford Rum" distillery is closed, and will never be used again, as it has not for nearly a year, will be welcome news to the friends of temperance all over the world. The disreputable and death-dealing business at home and abroad, and especially among native races, began as early as 1735, and has continued through all the long and dreary years since.

Edward Howard Griggs told the graduating class of the University of Maine, before whom he delivered the baccalaureate address, that human life is everywhere personal, that it must be positive, not negative, and that it is an unfolding process always. "You will sit at the feet of two great schoolmasters in the great university of human life," said Professor Griggs — "love and work." He gave the graduates this excellent motto: "Still grow on, and, in growing, listen!" When one loves his work, and does not have to work to love, the earthly conditions of abiding happiness are provided.

The Commencement address at Northfield Seminary this year was delivered by Paul D. Moody, son of the founder of the school, who took as his theme, "The Mountain and the Plain: Consecration and Service." The pattern given on the mount, argued Mr. Moody, is to be carried down to the lowly plains of human life and reproduced there in self-denying conduct.

The thought may be somewhat trite, but it is a reflection that cannot be too often urged upon the consciences of professing Christians who are apt to take the work of the Lord too easily, and to phrase consecration in terms of dream rather than of deed.

Thomas Nelson & Sons, the well-known and reliable publishers and importers of New York city, issue a booklet entitled "The Story of the Revised Bible," which they have just prepared, and which they will send free of charge to those interested in the American Standard Revised Bible. Many of our readers are anxious to know more of this Version of the Scriptures, and this booklet will give them an intelligent idea of its great merits and superior scholarship.

It is the *Springfield Republican* which says: "That good Methodist institution, Northwestern University, extends through Treasurer William A. Dyche a cordial invitation to any tainted money that is disposed to come. It has never so far received any, he says, 'but if any of the alumni know where there is any tainted money, I wish they would inform us. We will soon take the taint off of it. What we want is the money.' And this seems fairly to reflect the spirit of the times, in as well as without church circles."

Rev. Jesse B. Thomas, D. D., of Newton Centre, so well and favorably known, has become principal of the Gordon Bible and Missionary Training School, of this city, which opens its seventeenth year of successful operation on Oct. 10. It has sent out more than a thousand workers into home and foreign fields. It welcomes earnest persons of all Christian denominations, of either sex, and whether or not called to the ministry.